

In the Queen's Bench

This is the number of the periodical called Notes and Queries marked C upon the Affidavit of John Payne Collier sworn before me this eighth day of January 1856.

# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

VOL. X.—No. 244.]

SATURDAY, JULY 1. 1854.

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## CONTENTS.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Page |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| Our Tenth Volume - - - - -                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 1    |
| NOTES:—                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |      |
| Coleridge's Lectures on Shakspeare and Milton in 1812, by J. Payne Collier - -                                                                                                                                                                                                                                                                                                                                                                                                               | 1    |
| Notes on Pepys's Diary - - - - -                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 2    |
| Mathematical Bibliography, by James Cockle, M.A., F.R.A.S. - - - - -                                                                                                                                                                                                                                                                                                                                                                                                                         | 3    |
| Voltaire and Henri Carion. — Spirit-rapping - - - - -                                                                                                                                                                                                                                                                                                                                                                                                                                        | 4    |
| Folk Lore:— Valentine's Eve in Norwich — Cure for Toothache — Derbyshire Folk Lore - - - - -                                                                                                                                                                                                                                                                                                                                                                                                 | 5    |
| Anecdote related by Atterbury, by Wm. Fraser, B.C.L. - - - - -                                                                                                                                                                                                                                                                                                                                                                                                                               | 6    |
| MINOR NOTES:— Phrenology partly anticipated — The first Pre-Raphaelite — Hesiod and Matt. v. 43 — Anecdote of Eldon - - - - -                                                                                                                                                                                                                                                                                                                                                                | 6    |
| QUERIES:—                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |      |
| Clairvoyance, by Dr. Maitland - - - -                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 7    |
| MINOR QUERIES:— Pillars resting on Animals — MS. Verses in Fuller's "Medicina Gymnastica" — Charles Povey — The Moon's Influence — Salt, Custom connected with — "The Devil sits in his easy chair" — The Turks and the Irish — Milton Portraits — The "Economy of Human Life" — Robert Parsons or Persons — Orpheus Sumart the Clockmaker — "The Ants" — Transmutation of Metals — Franciscan Dress — Richard Colwell of Faversham — Conspiracy to dig up Corpses — The Herodians - - - - - | 7    |
| MINOR QUERIES WITH ANSWERS:— "Animali Parlanti" of Casti — Confessor to the Royal Household — Negus — "Terra Filius" — Consecration of Colours — Motto of "The Sun" Newspaper — "Louvre" Boards - - - - -                                                                                                                                                                                                                                                                                    | 9    |
| REPLIES:—                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |      |
| Abbey of Aberbrothock - - - - -                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 11   |
| Reprints of Early Bibles, by George Offer, &c. - - - - -                                                                                                                                                                                                                                                                                                                                                                                                                                     | 11   |
| Books burnt by the Hangman - - - -                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 12   |
| Classic Authors and the Jews, &c. - -                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 12   |
| Coronation Custom - - - - -                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 13   |
| PHOTOGRAPHIC CORRESPONDENCE:— Mr. Long on an easy Calotype Process — Mr. Fox Talbot's Patents — Photographic Paper — Substitute for Pins - - -                                                                                                                                                                                                                                                                                                                                               | 14   |
| REPLIES TO MINOR QUERIES:— Medal — Ralph Bosville — Humming Ale — Heiress of Haddon Hall — Barrell's Regiment — Aska or Asca — "Peter Wilkins" — Rev. John Lewis — Eden Family — Kutchakutchoo — Elstob Family — Forensic Jocularities — Divining Rod — George Herbert — French Refugees — Double Christian Names — "Cui bono" - - - - -                                                                                                                                                     | 15   |
| MISCELLANEOUS:—                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |      |
| Notes on Books, &c. - - - - -                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 19   |
| Books and Odd Volumes Wanted - - -                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 19   |
| Notices to Correspondents - - - - -                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 20   |

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LONDON, SATURDAY, JULY 1, 1854.

## OUR TENTH VOLUME.

However unwilling to occupy any portion of our columns with matters relating to ourselves, we cannot issue the First Number of our TENTH VOLUME without a few words of thanks to our Contributors, Friends, and Readers, for their continued and increasing support; and without assuring them that we regard such encouragement as binding us to increased exertion to make "NOTES AND QUERIES" the indispensable companion of every Student, the ready and efficient helper of every Man of Letters.

## Notes.

## COLERIDGE'S LECTURES ON SHAKSPEARE AND MILTON IN 1812.

The readers of "N. & Q." may like to hear of a find it has very recently been my good fortune to make of my original short-hand notes of "Lectures on Shakspeare and Milton," delivered by Coleridge as long since as the year 1812. Unluckily they are not complete, for although each lecture is finished, and, in a manner, perfect in itself, my memoranda (which are generally very full, and in the *ipsissima verba* of the author) only apply to seven out of fifteen lectures, viz. to the first, second, sixth, seventh, eighth, ninth, and twelfth. What has become of the others I know not; they are probably utterly lost; and such as remain would perhaps have shared the same fate, if they had not been deposited in the highest drawer of a high, double chest, to which servants and others could not conveniently resort for waste paper. I knew that I once had them in my possession, and when I was printing the edition of Shakspeare, which I superintended nearly ten years ago, I looked for them with great diligence, but in vain; and even now I might not have recovered them had it not been necessary, on my removal to this place, to turn out the contents of every receptacle in order to destroy what was mere rubbish, occupying space that could not be worse filled.

In my "Introductions" to the various plays of our great dramatist, I have not unfrequently referred to lectures delivered by Coleridge in 1812, and I there made several quotations from my pencillings; but for some cause, which I do not now remember, I did not, as in 1812, follow the lecturer with verbal accuracy, excepting on a few particular points. I was taught short-hand as a part of my early education; and although in 1812, when Coleridge delivered the lectures of which I have such full notes, I was quite a young man, I could follow a speaker with sufficient rapidity. Hence the confidence I feel in what I have so

lately brought to light; and now my original notes are all written out, they extend to from ten to forty sides of letter-paper for each lecture, apparently according to the interest I took in the particular topics.

At a time when you are discussing in your columns the important question, What has become of some of Coleridge's original manuscripts? this discovery by me of seven of his lectures, nearly altogether devoted to Shakspeare (for Milton is only incidentally mentioned), cannot be without interest. I only wish that I had met with these relics of a genius so remarkably gifted before I put pen to paper for the edition of Shakspeare which came out in the years 1843 and 1844.

I had carefully preserved Coleridge's printed "Prospectus" of his lectures in 1812 (I know not if it has ever been reprinted), because upon the blank spaces of it he wrote to me a very angry letter respecting the conduct of the editors or proprietors of a certain Encyclopædia, who had "so bedeviled, so interpolated and topsy-turvied" an essay of his, that he was ashamed to own it. I had, however, no such reason for taking care of his prospectus of 1812, but I luckily found it among my notes, and I subjoin a copy of it, in order that your readers may see at once the general scope he embraced, and the particular subjects to which he proposed to devote himself: I say proposed to devote himself, because everybody who was acquainted with Coleridge must be aware, that it was not perhaps in his power, from the discursive and exuberant character of his mind, to confine himself strictly within any limits which, in the first instance, he might intend to observe. It is only on one side of post-paper, and it begins with the information that the course would be delivered at the room of the London Philosophical Society, Scots' Corporation Hall, in Crane Court, Fleet Street:

"Mr. Coleridge will commence on Monday, November 18th (1812), a course of Lectures on Shakspeare and Milton, in illustration of the Principles of Poetry, and their application as grounds of Criticism to the most popular Works of later English Poets, those of the living included.

"After an introductory Lecture on false Criticism (especially in Poetry), and on its causes, two-thirds of the remaining course will be assigned, first, to a philosophic analysis and explanation of all the principal characters of our great dramatist, as Othello, Falstaff, Richard III., Iago, Hamlet, &c.; and second, to a critical comparison of Shakspeare, in respect of Diction, Imagery, management of the Passions, judgment in the construction of his dramas; in short, of all that belongs to him as a Poet, and as a Dramatic Poet, with his contemporaries or immediate successors, Jonson, Beaumont and Fletcher, Ford, Massinger, &c., in the endeavour to determine what of Shakspeare's merits and defects are common to him with other writers of the same age, and what remain peculiar to his own genius.



"The course will extend to fifteen lectures, which will be given on Monday and Thursday evenings successively. The lecture to commence at half-past seven o'clock.

"Single Tickets for the whole course, two guineas, or three guineas with the privilege of introducing a lady, may be procured at J. Hatchard's, 190. Piccadilly; J. Murray's, Fleet Street; J. & J. Arch's, Booksellers and Stationers, Cornhill; Godwin's Juvenile Library, Skinner Street; W. Pople's, 67. Chancery Lane; or by letter (post paid) to Mr. S. T. Coleridge, J. J. Morgan's, Esq., No. 7. Portland Place, Hammersmith."

The above is all the information that was given anterior to the delivery of the lectures, and so far it is unlike the prospectus of 1818, in which the particular matters, to be treated of in fourteen lectures, were especially pointed out. Thus in reference to Shakspeare we are told that Lectures IV., V., and VI. would be "On the dramatic works of Shakspeare: in these lectures will be comprised the substance of Mr. Coleridge's former courses on the same subject, enlarged and varied by subsequent study and reflection." One of these former courses was that of 1812; but I learn from a diary I kept at the time (of which only fragments remain), that in the preceding year Coleridge had delivered a series of lectures on Poetry at the Royal Institution. I did not attend them, and perhaps might not have heard of them, but that Coleridge himself mentioned them in a conversation at my father's on 21st of October, 1812. It was on the same occasion that he announced to us his intention of giving the lectures, of seven of which I have notes, and which commenced on the 18th November following. On the subject of his lectures at the Royal Institution, I may be excused for extracting the following passage from the daily record I then wrote:

139-43. "Coleridge said that for his first lecture at the Royal Institution he prepared himself fully, and when it was finished he received many high-flown but frigid compliments, evidently, like his lecture, studied. For his second lecture he prepared himself less elaborately, and was much applauded. For the third lecture, and indeed for the remainder of the series, he made no preparation, and was liked better than ever, and vociferously and heartily cheered. The reason was obvious, for what came warm from the heart of the speaker, went warm to the heart of the hearer; and although the illustrations might not be so good, yet being extemporaneous, and often from objects immediately before his eyes, they made more impression, and seemed to have more aptitude."

The lectures of 1812 were delivered, as far as my memory serves me, without notes, but I do not think that the room was particularly full; the applause was general and encouraging, and among

the auditors on one occasion I saw Mr. Canning. My short-hand notes (some of which I wrote out at the time) are still very legible, but as they are too much in detail for your pages, I will endeavour on a future occasion to make some acceptable quotations: to them this note must be considered merely introductory.

J. PAYNE COLLIER.

Riverside, Maidenhead.

#### NOTES ON PEPYS'S DIARY.

Vol. i. p. 2. (note.) Sir George Downing. A confirmation of LORD BRAYBROOKE's account of Downing's birth, by Downing himself, occurs in a letter from T. Howard to the king, April 5, 1660, in Carte's *Letters*, ii. 319. Downing had made Howard an offer of his services to the king, and apologises for the past, "alleging to be engaged in a contrary party by his father, who was banished into New England, where he was brought up." Ludlow, who is generally very accurate, states that Downing had been a preacher and chaplain to Colonel Okey's regiment (iii. 99. original edition). After the Restoration, Downing, being the king's envoy at the Hague, prevailed on the States to give up Okey and two other regicides, Barkstead and Corbet, who were in Holland. Ludlow, says Downing, behaved very treacherously to Okey, whom he had assured by a messenger that he had no orders to look after him. Ludlow says later (iii. 237.), speaking of Downing's mission to Holland in 166-, "I must here acknowledge that though Downing had acted contrary to his faith, former pretences, and obligations in betraying our friends, as I mentioned before, yet none of these who remained in Holland, or afterwards retired thither, were molested during his ministry, which was as much as could reasonably be expected from a person in his post." Downing sat for Edinburgh in Cromwell's parliament of 1654, and for Carlisle in the two following Cromwellian parliaments. Query, What place did he sit for in the Convention Parliament? His name is not to be found in the list of members in the *Parliamentary History*, but occurs in the debates (iv. 93). He was a frequent speaker in Oliver Cromwell's parliaments. (See Burton's *Diary*, vols. i. and ii.) He took a very active part against Naylor, the religious enthusiast, and spoke often on religious questions. On one occasion, June 6, 1657, no minister was present to read prayers when the Speaker took the chair, and after the House had waited some time, a little debate arose on the minister's absence, in the course of which "*Major-General Whalley* told Mr. Downing that he was a minister, and he would have him to perform the work. *Mr. Downing* acknowledged he was once a minister." (Burton's *Diary*, ii. 192.) On another occasion,



May 25, 1657, a joke occurs about the office of Scout-master General, held by Downing under Cromwell. Cromwell was coming to his House of Lords to signify his consent to the "Petition and Advice," and his carriages passed by as the House of Commons was debating. Mr. Downing espied them, and said his Highness was passed by. Some called out, "Scout, scout," and *altum risum*.—(Burton's *Diary*, ii. 122.)

Jan. 9, 1659-60. "Muddiman . . . owns that though he writes new books for the Parliament." *New books* should surely be *news books*.

Jan. 17, 1659-60. "I went to the Coffee Club, and heard very good discourse; it was in answer to Mr. Harrington's answer\*, who said that the state of the Roman government was not a settled government, and so it was no wonder that the balance of prosperity was in one hand, and the command in another," &c. *Prosperity* should be *property*. That the government should follow the balance of property is a fundamental principle of Harrington's *Oceana*. "And so it was no wonder that the balance," &c. I think there is probably something wrong here in the deciphering. The meaning is, "And so was no wonder, for that the balance," &c.

Jan. 25, 1659-60. "Heard that in Cheapside there had been but a little before a gibbet set up, and the picture of Huson hung upon it." Hewson had lately made himself obnoxious in the city, by suppressing a rising of the apprentices against the Committee of Safety, just before the Committee of Safety was deprived of power. (Clarendon's *History of the Rebellion*, book xvi.)

Feb. 1-3, 1659-60. The meeting of the troops ordered to leave London to make way for Monk's army. See a valuable letter giving some interesting additional particulars in Lister's *Clarendon*, iii. 83.

March 2, 1659-60. "Great is the dispute now in the House, in whose name the writs shall run for the next parliament, and it is said that Mr. Prin, in open house, said, 'For King Charles's.'"—Compare letter of Mr. Lutterell to Ormond, March 9, 1660, in Carte's *Letters*, ii. 312. "Yesterday there was a debate about the form of the dissolution, when Mr. Prynne asserted the king's right in such bold language that I think he may be styled the Cato of this age."

March 28, 1660. (note.) There is a slip of the pen in this note, where Sir E. Montagu's eldest son is said to have been candidate for Huntingdon. LORD BRAYBROOKE has correctly stated, in note to March 14, 1660, that it was the Earl of Manchester's eldest son.

April 21, 1660. Mr. Edward Montagu. Pepys says, "I do believe that he do carry some close

business on for the king." Pepys's guess at E. Montagu's business is confirmed by Clarendon's account of his employment of him to negotiate with Lord Sandwich on behalf of the king. (*Hist. of Rebellion*, book xvi.)

May 4, 1660. Lord Sandwich's letter to the king, which Pepys gives from memory, is printed in Lister's *Clarendon*, iii. 104., and a reference to the letter will show the accuracy of Pepys's memory.\*

May 15, 1660. "Among others, he [Sir Samuel Morland] betrayed Sir Richard Willis, . . . who had paid him 1000*l.* at one time, by the Protector's and Secretary Thurloe's order, for intelligence that he sent concerning the king." *Who had paid him*, if the deciphering is correct, requires explanation. It must mean, *who received*. See a curious letter about Sir Richard Willis, mentioning Morland as privy to his quackery, in Lister's *Clarendon*, iii. 87.

May 18, 1660. "So we took a scout." LORD BRAYBROOKE explains "scout," "a kind of swift sailing boat." The "scout" took Pepys from the Hague to Delfe, doubtless by canal, and would probably be similar to the *trèk schuyts*, which have only been abandoned as a general mode of travelling in Holland on the introduction of railways. But the *trèk schuyts* were not, and from the nature of the case could not be, swift. *Scout* should be *schuyt*, probably.

June 6, 1660. "Sir Anthony Cooper, Mr. Hollis, and Mr. Annesley, late Presidents of the Council of State." *Presidents* should be *President*. It applies only to Annesley, soon after Earl of Anglesey. C. H.

#### MATHEMATICAL BIBLIOGRAPHY.

At p. 7. of PROFESSOR DE MORGAN'S *References for the History of the Mathematical Sciences*, there are two trifling inaccuracies, which, occurring in so valuable a tract, it is desirable to correct. The *Histoire* of Bossut bears date 1802, not 1810, and it has not a list of mathematicians at the end. The list is appended to the English translation (London, 1803) of Bossut's work.

The English "Editor's Preface" (from pp. xiii. —xiv. of which it appears that the list in question was added by him) is somewhat remarkable. As far as p. x. it is in some places a reproduction, with slight variations, in the rest a literal translation of portions of Montucla's preface to his own *Histoire* (compare, for example, the remarks on Proclus, at pp. viii. and v. of the respective prefaces, &c.).

The English editor having (p. x.) brought Montucla upon the stage, his previous plagiarism

[\* Query, for answer read *Oceana*, which seems to be an error in the deciphering.—ED.]

[\* Noticed by LORD BRAYBROOKE in the new edition.—ED.]



renders him, perhaps unjustly, liable to the suspicion of borrowing from Lalande (see Montucla, 2nd ed., vol. iii. p. vii.) the criticism on the style, as well as the tribute to the clearness (ib., vol. iv. p. 667.) of Montucla.

The questionable nature of the preface may, however, be a result of the same carelessness and haste which has (see the title-page of the translation) conferred on Bossut the name of *John*, instead of his proper appellation, *Charles*.

The name of Bonnycastle is attached to the "Editor's Preface," but unless its concluding sentence be considered to convey the meaning, there is no express assertion that he is the actual translator. It would appear (see *Pen. Cyc.*, art. Bonnycastle, in which reference is made to p. 482. of the *Gentleman's Magazine* for 1821) that he added the list and editor's preface, and that Mr. T. O. Churchill, in fact, made the translation which Bonnycastle edited. The foregoing remarks do not, of course, affect the merits of the translation itself.

JAMES COCKLE, M.A., F.R.A.S.,  
Barrister-at-Law.

4. Pump Court, Temple.

#### VOLTAIRE AND HENRI CARION.—SPIRIT-RAPPING.

I write to you on June 10, 1854, in what I believe is called the second half of the nineteenth century, a period of great intellectual progress, and of much moral enlightenment. Inferior to the sixteenth century in the number of its great men, the nineteenth century has already exceeded the influence of the former upon social civilisation by its vast range of scientific discoveries and their varied application. So at least, or something like this, I have read in a work in which the author proved the fact entirely—to his own satisfaction. This is very natural and very proper. Next to the public approbation of your work is your own; and the latter is especially useful when the former fails. But as great minds have their weaknesses, so it may be said great centuries have, I do not say their follies, but merely their intellectual relaxations. Take, for instance, "Spirit-rapping." So greatly has the intellectual spirit of the age advanced, that you can now, it seems, evoke the spirits of the past, through the medium of a wooden table; and even if you have no other object than to obtain an autograph for your album, summon by this medium the hand you require, and have its image and subscription in good broad text (if the contributor so originally wrote it) before you.

Do your readers doubt this? Let them read the following evidence of the fact; and as "N. & Q." are, I trust, destined to form a part hereafter of the literary history of the present, it will be of

use, to enable some future historian to form an idea of the knowledge, the judgment, the reason, and the faith of certain educated minds at this present date. Let me premise the race of "spirit-rapping experiences" has been extremely rapid, and well contested between England, France, Germany, and America, but that Jonathan has gone ahead, as might be expected, of the others; in fact, that in America the consumption of spirits has been greater than elsewhere. But Jonathan, though exceeding all in quantity, has been unequal in quality. It is due to the intellectual ingenuity of our friends and neighbours of France to say, that if they have not contributed the greatest amount of useful knowledge (which was not, perhaps, in their power), they have added greatly to the range of our curious amusements in this respect.

I have before me a little book, "*Lettres sur l'Évocation des Esprits à Madame . . .*" (Hum?), par Mons. Henri Carion. Précédé d'un fac-simile de l'Écriture de l'Esprit qui a déclaré être Voltaire! L'esprit de Voltaire! Now, had it been that of Helvetius, or the same diluted of l'Abbé Cotin, why, we might have succumbed to the influence of the evidence; but l'esprit de Voltaire! However, here is the record of what Mons. Henri Carion has done; I send it you, "neat as imported." Recollect, it is the memorial of a spiritual fact by an educated man, which fronts without affronting the understanding of the day.

After many "spiritual experiences," the author writes: "En songeant à réunir ces lettres en un petit volume, il m'est venu à la pensée qu'il serait agréable aux lecteurs de voir un specimen de—*L'Écriture des Esprits!* et il m'a semblé que Voltaire devait être, de tous les personnages qui n'avaient pas dédaigné de répondre à mon appel, celui qui exciterait le plus de curiosité." Just so; not less than when he appeared, all paint and pomade, at eighty-four years of age, to see his bust crowned at the Opera, A.D. 1778.

"J'ai donc conçu le dessein de le mettre (*lui Voltaire!*) dans *ma confidence* (ah! and for what?), et de lui demander dans *ce but*—un *Autographe tout spécial* dont je ferais faire le Fac-simile.

"Voltaire ne se fit pas prier (he was always so concessional, especially to men whose mental faculties resemble those of Mons. Henri Carion, as, for instance, Fréron and La Beaumelle), et répondit avec un empressement de bon augure à mon invitation. *Dès qu'il m'eut écrit son nom!* Ecoutez, Voltaire! lui dis-je, (as though the spirit and he were familiar as hand and glove,) j'ai à vous demander un avis, et un acte de complaisance, qui peut être utile à votre pauvre âme (and not less to "le petit livre" and the album). Savez-vous que j'ai le dessein de publier en un petit volume les diverses lettres où j'ai raconté les expériences que j'ai faites sur l'évocation des Es-



prits? (Great as Voltaire's attainments were, it is strange, almost unnatural, to find they included the bibliographical knowledge of Mons. Carion's literary projects, but he answers in a flash.)—*Oui!*—*Savez-vous que je publierai dans ces lettres la conversation que nous avons eue ensemble, et pensez-vous que je fasse en cela une œuvre utile?* (I am ashamed to transcribe the reply. Is it possible that profaneness in the name of science has proceeded to this extent? or could not the spirit of Voltaire restrain the malicious indulgence of his wit?)—*Oui! pour éclairer les hommes, en leur faisant connaître la grande miséricorde de mon Seigneur Dieu Jésus Christ.*—Mais je voudrais vous appliquer une partie du mérite (only a part, and that "du mérite." M. Carion says nothing of the value of the autograph so obtained) qu'il pourrait y avoir dans cette œuvre, en vous y faisant contribuer d'une manière plus particulière que tous les autres. En un mot (now comes the honour, the great reward, and the modest request, "mais c'est ce cher Carion." How could Voltaire's spirit less than affiliate with this spirit which evoked his?), je voudrais avoir de vous *la matière d'un fac-simile* (What is that? Ink?), que je placerais en tête de mon petit livre. (Always "le petit livre," but "en tête?" No, Mons. Carion has deceived the spirit, and placed the autograph rather "en queue." Doubtless this is the binder's fault, for Carion himself is a particular man. Notice how he proceeds.) Voulez-vous m'écrire, *le mieux que vous pourrez*, quelques mots à votre choix? (to aid the sale of "le petit livre." Voltaire replies in another flash)—*Oui!*—Eh bien, écrivez ce que vous croirez devoir être le plus utile à vous et aux autres, et signez ensuite, *avec tout le soin possible*, which the spirit did in good round-hand\*; but

[\* Could somebody inform us how the handwriting is obtained?

When we know that, we shall hope for Dr. Schiff, of Frankfort-sur-Maine, to explain the trick; who, according to the *Literary Gazette* of Saturday last, has solved the mystery of "Spirit-rapping." The Doctor, it seems, "was lately present when a medium was engaged in producing the rappings. This medium was a young German girl; and as she sat perfectly isolated, and made no perceptible movement, the Doctor was puzzled to guess how she caused the *tap*, by which questions were answered. Going home, it struck him that the noise might be occasioned by straining the tendons and muscles; and he immediately set to work to contract his feet and hands, and make other experiments with his limbs. At length, to his delight, the 'rapping' struck his ear; and, after a few trials, he found that he could create it at will as easily as any 'medium.' And how is the thing done? By simply displacing the *peronæus longus* which passes behind the ankle up the leg; such displacing being effected by a scarcely perceptible change in the position of the foot, and being accompanied by a loudish snap.

notwithstanding the injunction of "tout le soin possible," being hurried, methinks he "felt the morning air," he neither dotted his *i*'s nor crossed his *t*'s, so that the hand reminds you of Charles Lamb's repentant-after-spirit, "Yours, raytherish unwell," but "la plume traça ces lignes aussitôt:"

"J'ai renié  
mes œuvres impies.  
J'ai pleuré,  
et mon Dieu m'a fait miséricorde.

VOLTAIRE."

And this is avouched as a fact, addressed to an intellectual people, in the most enlightened capital of Europe. From henceforth no edition of the works of Voltaire is complete without these words as a motto on the title-page. They will at least impart to them this charm, that in a page of Voltaire three words of unmixed truth are found—"Mes Œuvres Impies." S. H.

#### FOLK LORE.

*Valentine's Eve in Norwich.*—I should be glad if any of your subscribers could give me any information of the origin of the manner in which this festival is celebrated here. To all Norwich men (or women or children either) this eve will call up a host of delightful associations; but those who are strangers may not so well know to what I allude. In brief, then, the custom is this:—As soon as it is dark, packages may be seen being carried about in a most mysterious way; and as soon as the coast seems clear, the parcel is laid on the door-step, the bell clashed, and the bearer runs away. Inside the house all is on the *qui vive*, and the moment the bell is heard, all the little folks (and the old ones too sometimes) rush to the door, and seize the parcel, and scrutinise the direction most anxiously, to see whether it is for papa or mamma, or for one of the youngsters. The parcels contain presents of all descriptions, from the most magnificent books or desks, to little unhappy squeaking dolls; indeed, I have known a great library easy chair come in this

In persons in whom the fibrous sheath containing the *peronæus* is weak or relaxed, the movement is more easily effected and produces a greater noise. Having made this discovery, Dr. Schiff practised it until he got to be a first-rate 'medium,' and then he hastened off to Paris to make it known. In a recent sitting of the Academy of Sciences, a paper on the subject was read; and afterwards the Doctor, in presence of the learned body, showed how the feat was accomplished. Over and over again he created 'rappings' as distinct and as clear as any 'spirit' has done yet. His simple, yet scientific, explanation of one of the greatest of modern impostures, caused both gratification and amusement to the Academy."]



way. As to the preparation for this festival, you may easily imagine all the innocent mystery it occasions, and what hiding up of work, &c., there is, when any one comes in; and what secret shopping! for the shops are crowded for the week before. And then when the presents have come, what guessing there is who could have sent them; for I ought to have stated that they are all sent anonymously, or at most with some attempts at poetry with them; but all have the universal G. M. V., or "Good-morrow Valentine," upon them.

I have only to add that this year the festival has been kept more religiously than ever. W.

Norwich.

*Cure for Toothache.*—In Staffordshire and Shropshire, the following superstition prevails. A mole-trap must be watched, and the moment it is sprung, and whilst the poor mouldwarp is in *extremis*, but before life is extinct (for on this latter condition the success of the charm depends), his hand-like paws are to be cut off, and worn by the patient. A dexter paw must be used should the offending tooth be on the right side of the jaw, and the contrary. A case of this came under my notice the other day at Buildwas on the Severn. This appears to point to the Italian amulet in the form of a hand, against the Evil Eye. I have seen a mole's paw mounted in silver in London.

W. J. BERNHARD SMITH.

Temple.

*Derbyshire Folk Lore.*—It is a custom at the town of Bakewell, when a country beauty has been won by one of her many wooers, to hang upon the doors of the unsuccessful swains on the evening of the wedding-day a wreath of boughs and flowers: poor exchange for that "golden garland" the wedding-ring.

P. M. M.

Temple.

#### ANECDOTE RELATED BY ATTERBURY.

Can any additional particulars be obtained or corroborations furnished, of the anecdote contained in the following extract?

"Among Smith's books in the Bodleian Library is *The Historie of the Council of Trent*, edit. 1620, London, folio; and on the blank leaf opposite the title are the following notes in Dr. Atterbury's hand:

'When Dr. Duncombe was sick at Venice, Father Fulgentio, with whom he was in the strictest intimacy, visited him; and finding him under great uneasiness of mind, as well as body, pressed him to disclose the reason of it; asking him, among other things, whether any nobleman under his care had miscarried, or his bills of return had failed him; and proffering in the latter case what credit he pleased at Venice. After many such questions and negative answers, Dr. Dun-

combe was at last prevailed with to own his uneasiness, and to give this true account of it to the father. He said that he had often begged of God, that he might end his life where he might have opportunity of receiving the blessed Sacrament according to the rites and usages of the Church of England; that considering he spent his life in travelling chiefly through Popish countries, this was a happiness he could never reasonably promise himself; and that his present despair of it, in the dangerous condition he was in, was the true occasion of that dejection which Father Fulgentio observed in him. Upon this the father bid him be of good cheer, told him he had the Italian translation of the English Liturgy, and would come the next day with one or two more of his convent, and administer it to him in both kinds, and exactly according to the English usage: and what he promised, he performed the next day, Dr. Duncombe receiving it at his hands; who, outliving his distemper, and returning into England, told this story often to my Lord Hatton, Captain Hatton's father, in the hearing of the Captain, about the years 1660, 1661, and 1662. This I had from Captain Hatton's mouth in the year 1669.

'FR. ATTERBURY, Oct. 11, 1701.

"In March, 1709, I met Captain Hatton again, and put him in mind of this story, which I desired him to repeat; which he did without varying in any circumstance, but one only, viz. That Fulgentio did not actually administer the Sacrament to Dr. Duncombe, the Doctor refusing to accept a kindness of that dangerous nature, which might involve Fulgentio in trouble, unless he were in the utmost necessity. But recovering from that time, he made no use of Fulgentio's proffer. He added, that Fulgentio told Dr. Duncombe that there were still in the convent seven or eight of Father Paul's disciples, who met sometimes privately to receive the Sacrament in both kinds."—Atterbury's *Correspondence*, vol. i. pp. 51, 52.

WM. FRASER, B.C.L.

#### Minor Notes.

*Phrenology partly anticipated.*—Lavater, in the third volume of his *Physiognomy*, quotes the following passage from *Claramantius on Conjecture respecting Man's Moral Character and Secret Affections*, in ten books, Helmstadt, 1665:

"A square form of forehead is the sign of superior talents and sound judgment; for it arises from the natural figure of the head, in the anterior part of which judgment carries on its operations."

UNEDA.

Philadelphia.

#### *The first Pre-Raffaelite.*—

"Upon asking how he had been taught the act of a cognoscento so very suddenly, he assured me nothing was more easy. The whole secret consisted in a strict adherence to two rules: the one, always to observe the picture might have been better if the painter had taken



more pains; and the other to praise the works of Pietro Perugino." — *Vicar of Wakefield*, ch. xx.

MALCOLM FRASER.

Clifton.

*Hesiod and Matt.* v. 43. —

"Τὸν φιλέοντα φιλεῖν, καὶ τῷ προσίοντι προσεῖναι."  
Hesiod, *Works and Days*, 353.

May it not be this maxim of Hesiod our Saviour alludes to, when he says:

"Ye have heard that *it hath been said*, Thou shalt love thy neighbour, and hate thine enemy" (?) — *Matt.* v. 43.

JOHN SOUTH PHILLIPS.

Bury St. Edmunds.

*Anecdote of Eldon.* — The following anecdote was related to me by my father, who had received it from Bosanquet, the author of the *Reports*.

Judge Bosanquet, when a young man, was reporting a case before Lord Eldon, and the chancellor requested to see the report. Bosanquet sent it to him with his judgment, reported exactly as it had fallen from his lordship's lips; except that some of his unmanageably long sentences were broken up into reasonable lengths. One sentence especially, occupying three folio pages and a half, was broken into a number of shorter periods. His lordship's only alteration was to put this wounded snake of a sentence back again, as he had originally pronounced it. And in this state it may now be found in Bosanquet's *Reports*, filling three folio pages and a half.

T. A. T.

Florence.

### Queries.

#### CLAIRVOYANCE.

If room can be made for the following letter, addressed some months ago to the editor of the *Christian Observer*, it will explain itself; and perhaps some correspondent will be able and disposed to give me, either directly or through your pages, the information which it was intended to elicit:

Gloucester, Feb. 4, 1854.

SIR,

In a review relating to mesmerism, in this month's *Christian Observer*, the writer says, with reference to what is called clairvoyance, —

"The best test of this fraud (for it is nothing better) is, that of the challenges which have been given to the whole class of clairvoyants, to read the numbers upon certain bank notes which have been locked up in metal boxes, on the condition of receiving these notes when so deciphered; and which have universally failed." — P. 133.

I am endeavouring to collect evidence on the subject; and as his language seems to indicate an

acquaintance with cases that have not come to my knowledge, I should feel much obliged if he would favour me with a list of the challenges to which he refers.

In asking this information respecting what the writer speaks of as a notorious matter, I trust I shall not be considered as intruding myself on his confidence, or trying to penetrate his *incognito*. I have no wish to do either, but merely ask for references to published documents, or such a statement of names and dates as may enable me to find them.

I am, Sir,

Yours faithfully,

S. R. MAITLAND.

### Minor Queries.

*Pillars resting on Animals.* — In churches at Modena, Parma, Florence, and other towns in Italy, are found pillars (generally near the entrance) resting upon lions and other animals. Can any of your correspondents explain the meaning of such peculiar bases to columns? I rather think there are none such in England.

M. H. R.

*MS. Verses in Fuller's "Medicina Gymnastica."* — In the fly-leaf of a copy of Fuller's *Medicina Gymnastica* (A.D. 1705), which I lately purchased, I found the following lines in manuscript:

"In time of need, few friends a man shall finde;  
But when a man is rich, then all seeme kinde."

"Old Smug, the smith, for ale and spice  
Sold all his tooles, but kept his vice."

"He plows in sand, and sows against the winde,  
That hopes for constant love of womankind."

Are these lines known to any of your readers?

D.

Leamington.

*Charles Povey.* — Can any of your correspondents refer me to sources of information regarding the above-named curious character, who died about the middle of the last century, at a good old age; after projecting various schemes, and writing many books upon political, commercial, moral, theological, and miscellaneous subjects? I am acquainted with the slight notices of Povey to be found in the *Gent. Mag.*, Nichols, Timperley, Cunningham, Francis, Lysons, and Park; and rather seek references to the newspapers of his day, where it is likely he often figured. J. O.

*The Moon's Influence.* — In the works of the old authors who have written on the subject of agriculture, frequent allusion is made to the influence of the moon on the growth of plants; and the farmer is cautioned not to sow his seeds during the increase of the moon. This caution however,



as far as my observation goes, applies only to the sowing of pease and beans. Sir Anthony Fitz-Herbert says:

"Take especial care to sow your pease in the old of the moon; then will they codd better, and be sooner ripe."

Tusser writes to the same effect:

"Sow peason and beans in the wane of the moon;  
Who soweth them sooner, he soweth too soon:  
That they with the planet may rest and arise,  
And flourish with bearing most plentiful wise."

Some of your readers may perhaps be able to inform me whether any such belief of the moon's influence prevails in any part of England at the present time; and whether, if so, it is confined to the two particular crops alluded to.

I am aware that, be it truth or mere superstition, there are many good housekeepers who will on no account kill a pig, with a view to salt its flesh, without consulting the age of the moon.

R. W. B.

*Salt, Custom connected with.*—A friend tells me that some tribe of Tartars has a custom of carrying a piece of salt in a little bag at the saddle-bags to be sucked by the way as a solace to the traveller; and also to be offered on occasion to those whom he may meet, as a pledge of friendship. What author mentions such a habit?

G. WILLIAM SKYRING.

Somerset House.

"*The Devil sits in his easy chair.*"—Who was the author of a satire on English politics, beginning:

"The Devil sits in his easy chair,  
Sipping his sulphur tea,  
And gazing out, with a pensive air,  
O'er the broad, bitumen sea.  
Lull'd into sentimental mood,  
By the spirits' far-off wail," &c.

ANON.

*The Turks and the Irish.*—Perhaps some reader of "N. & Q." may be able and willing to give the full title of the work alluded to in the following newspaper cutting; and, farther, to inform us exactly as to what the Pythagorean says of Ireland and its literature?

"A very valuable work has been recently edited at Leipsic. It is a Latin abstract of cosmography, originally written in Greek by Hicas, a Pythagorean philosopher of the third century, and who appears to have been a native of Istria, which, according to the learned German editor, comprehended part of the present Turkey. This work is a valuable addition to geographical knowledge, as the writer appears to have visited a great number of countries, which in his day were perfect *terra incognita*. But what we would particularly remark is his notice of two nations at nearly opposite extremities of Europe—the Turks and the Irish. He speaks of the 'Turchoe,' or 'Turci,' as in-

habiting a region near the Caspian Sea, comprising part of the territory wrested from their descendants by the late Emperor of Russia. This proves that the readings in other writers, which speak of the Turks as an ancient people, are correct. But still more important is what this writer says of Ireland, which country he visited personally: for he speaks of the people as having an alphabet and literature so early as the third century, *i.e.* nearly two hundred years before the time of St. Patrick, thus affording external confirmation to the genuineness of our Druidic remains."

JAMES GRAVES.

Kilkenny.

*Milton Portraits.*—Is the present depository of two beautiful drawings on vellum of portraits of Milton the poet, by Richardson, jun., known?

GARLICHITHE.

*The "Economy of Human Life."*—Prior to the death of Dodsley, the *Economy of Human Life* was without scruple ascribed to Lord Chesterfield: the *Monthly Review* and the *Gentleman's Magazine* subsequently claimed the work as the production of the unassuming publisher and poet, affirming that Chesterfield permitted Dodsley to use his name as a favour, to promote the sale of the work. Is there any evidence beyond the *ipse dixit* of the writers in the *Monthly Review* and the *Gentleman's Magazine* for robbing Chesterfield of the honour of composing this admirable epitome of morals?

T. M. N.

*Robert Parsons or Persons*, the celebrated Jesuit theologian, died at Rome in 1610. When and where was he born, and what are the titles and dates of his published works? His *Christian Resolutions* were elegantly translated into Welsh by Dr. Davies, the lexicographer and grammarian, and printed at London in 1632. Has there been a late edition of the original?

HIBLAS.

*Orpheus Sumart the Clockmaker.*—Can any of your numerous correspondents inform me when Orpheus Sumart flourished in Clerkenwell?

I have in my possession, and in use, a clock bearing on its face his name: the works are of wood, and its mechanism extremely simple. My late father's reminiscences extended back just a century from the present date, and he always spoke of it as a piece of old family furniture.

T. B. B. H.

"*The Ants.*"—*The Ants; a Rhapsody*, two volumes 12mo. Curious cuts. 1767. The author's name and object of this satire are desired. J. O.

*Transmutation of Metals.*—Will some of your really scientific readers be pleased to state whether it be possible to transmute any of the baser metals into gold? I am inclined to believe that it is now possible, though it was not in the days of Sir



Isaac Newton, nor yet in any previous age of the world.  
C. W.

*Franciscan Dress.*—Mr. Maclise, in his large picture of Strongbow and Eva, dated 1171, has introduced a friar dressed as a Franciscan. St. Francis, the founder of the Order, was born in A.D. 1182. Is there any authority to show that this garb was used before the time of the great saint of Assisi?  
Xpóvos.

*Richard Colwell of Faversham.*—I observed some years since, in an old pedigree of the ancient family of Colwell of Faversham in Kent, that one Robert Colwell had a son and heir called Richard Colwell of Faversham, and that he was twice married, viz. 1st, a daughter of John Bellinger, of co. Kent; 2nd, a daughter of John Master, of Sandwich. My object is to ascertain, in the first place, the Christian names of these wives; and, secondly, to what family the above John Bellinger belonged, and where his residence was, and when he died.

As some aid, I may add that the father of the second wife died in 1558. Perhaps some of your able antiquarian correspondents can give me the information I require.  
F. T.

*Conspiracy to dig up Corpses.*—Niebuhr, in his *Lectures on Roman History*, vol. i. p. 290., 2nd ed., by Dr. Schmitz, has the following passage:

"A person who looks with fondness upon past ages, and would fain recall them, is not a *homo gravis*, but is diseased in his mind. I would rather see a man preferring the present to the past; but the legislative conceit of our age is very injurious, for legislators imagine that they can determine everything. I was once present in a country where the discovery was made that there existed a conspiracy of men who dug up corpses from their graves after they had been buried for many years; and as the law had made no provision for such a crime, the monsters escaped with impunity."

Does any of your correspondents know what is the country, and what the circumstances, to which Niebuhr here alludes?  
L.

*The Herodians.*—In the Add. MSS. of the British Museum, No. 7197., there is a history of Paul the Presbyter, and his dispute with Satan. In this is contained some account of a semi-Christian sect called Herodians, who only received the Gospel by Mark, and four of the Books of Moses. They were Socialists in a very wide sense, and lived in Samaria. Who can give me any other reference to them?  
B. H. C.

#### Minor Queries with Answers.

"*Animali Parlanti*" of Casti. — Will some correspondent kindly inform me if there exists a

translation of this poem into English? Watt mentions only a French translation.  
T. A. T.  
Florence.

[There is an admirable English translation by the late William Stewart Rose, the translator of Ariosto, which was published by Murray in 1819, under the title of *The Court and Parliament of Beasts, freely translated from the "Animali Parlanti" of Giambattista Casti, a Poem in Seven Cantos*. The translation was addressed to Ugo Foscolo in a poetical dedication, in which the translator treats of the liberties he has taken with his original, and which concludes:

"Dear Foscolo, to thee my dedication's  
Address'd with reason. Who like thee is able  
To judge betwixt the theme and variations?  
To whom so well can I inscribe my fable  
As thee? since I upon good proof, may sing thee  
*Doctum sermones utriusque linguae.*"]

*Confessor to the Royal Household.*—D'Israeli, in his *Commentaries on Life and Reign of Charles I.*, describing the difficulties which Elizabeth and James had to contend with in relation to their Catholic subjects, says:

"So obscure, so cautious, and so undetermined were the first steps to withdraw from the ancient Papistical customs, that Elizabeth would not forgive a bishop for marrying; and auricular confession, however condemned as a point of Popery, was still adhered to by many. Bishop Andrews would loiter in the aisles of St. Paul's to afford his spiritual comfort to the unburtheners of their conscience."

And he then adds this note:

"This last remains of Popery may still be traced among us; for, since the days of our Eighth Henry, the place of confessor to the royal household has never been abolished."

Query, is the office still in existence; and if so, who holds it, and by whom is the confessor appointed? Of course, I do not suppose that our Queen maintains a Roman Catholic confessor; but is the office still retained in the same manner as that of the Abbot of Westminster, referred to in one of Cardinal Wiseman's Pastorals?

A YOUNG SUBSCRIBER.

[The office is connected with the Chapel Royal, St. James's, and is at present held by Dr. Charles Wesley, who is also sub-dean. The appointment is by the Dean of the Chapel Royal, the Bishop of London. The confessor (sometimes called chaplain) officiates at the early morning prayers, so punctually attended by the late Duke of Wellington. Chamberlayne, in the *Magna Britanniae Notitia*, p. 97., edit. 1755, has the following notice of the Chapel Royal: "For the ecclesiastical government of the King's court, there is first a dean of the Chapel Royal, who is usually some grave, learned prelate, chosen by the King, and who, as dean, acknowledgeth no superior but the King; for as the King's palace is exempt from all inferior temporal jurisdiction, so is his chapel from all spiritual.



It is called *Capella Dominica*, the domain chapel; is not within the jurisdiction or diocese of any bishop; but, as a regal peculiar, exempt and reserved to the visitation and immediate government of the King, who is supreme ordinary, as it were, over all England. By the dean are chosen all other officers of the chapel, namely, a sub-dean, or *præcentor capellæ*, thirty-two gentlemen of the chapel, whereof twelve are priests, and one of them is *confessor to the King's household*, whose office is to read prayers every morning to the family, to visit the sick, to examine and prepare communicants, to inform such as desire advice in any case of conscience or point of religion," &c.]

*Negus*. — In a lately-published catalogue of books on sale by Mr. Kerslake of Bristol, I observe the following article, which may perhaps be deemed worthy of a place in your pages:

"6915. The *Annales of Tacitus, and Description of Germany*, 1604, folio, old vellum wrapper, 16s.

"This book has belonged to Thomas Vernon of Ashton, Bishop's Waltham, Hants, 1704—1753, who has made use of the margins throughout the volume for the purpose of recording his observations, opinions, friendships, including also his will! On p. 269. is what appears to have been the origin of the word 'Negus.'—'After a morning's walk, half a pint of white wine, made hot and sweetened a little, is recon'd very good,—Col. Negus, a gent<sup>l</sup> of tast, advises it, I have heard say."

If I might add a Query upon this Note, it would be, Can any corroboration be given of the correctness of the etymology? and is anything farther known of Colonel Negus? T. S. B. R.

[Wine and water, it is said, first received the name of Negus from Colonel Francis Negus, who was commissioner for executing the office of Master of the Horse during the reign of George I. Among other anecdotes related of him, one is, that party spirit running high at that period between Whigs and Tories, wine-bibbing was resorted to as an excitement. On one occasion some leading Whigs and Tories having, *par accident*, got over their cups together, and Mr. Negus being present, and high words ensuing, he recommended them in future to dilute their wine, as he did, which suggestion fortunately directed their attention from an argument which probably would have ended seriously, to one on the merits of wine and water, which concluded by their nicknaming it *Negus*. A correspondent in the *Gentleman's Mag.* for Feb. 1799, p. 119., farther states, "that Negus is a family name; and that the said liquor took its name from an individual of that family, the following relation (on the veracity of which you may depend) will, I think, ascertain. It is now nearly thirty years ago, that being on a visit to a friend at Frome, in Somersetshire, I accompanied my friend to the house of a clergyman of the name of Potter. The house was decorated with many paintings, chiefly family portraits, amongst which I was particularly pleased with that of a gentleman in a military dress, which appeared, by the style, to have been taken in or about the reign of Queen Anne. In answer to

my inquiries concerning the original of the portrait, Mrs. Potter informed me it was a Colonel Negus, an uncle of her husband's; that from this gentleman the liquor usually so called had its name, it being his usual beverage. When in company with his junior officers he used to invite them to join him by saying, 'Come, boys, join with me; taste my liquor!' Hence it soon became fashionable in the regiment, and the officers, in compliment to their colonel, called it *Negus*."]

"*Terræ Filius*." — Who was the author of *Terræ Filius, or the Secret History of the University of Oxford, &c.*, two vols. 12mo., London, printed for R. Francklin, under Tom's Coffee House in Russell Street, Covent Garden, 1726?

Doubtless some of your correspondents will be able to answer the above Query, and may, perhaps, have the means of adding some information about him, and the probable degree of credit to be given to his representations.

I would ask at the same time what was the date of the last appearance of a *Terræ Filius* at Oxford, and where any memorials of the custom, and of the speakers, and their speeches (if any), are to be found?

T. A. T.

Florence.

[Nicholas Amherst was the author of this popular satire. He was the ostensible editor of the *Craftsman*, under the assumed name of Caleb Danvers. (See "Life of Amherst," in Cibber's *Lives of the Poets*, vol. v. p. 325.; Southey's *Specimens of English Poets*, vol. i. p. 394.; and *Gentleman's Magazine* for October, 1837, p. 373.) Mr. Hallam says, "Amherst's *Terræ Filius* is a very clever, though rather libellous invective against the University of Oxford at that time; but I have no doubt it contains much truth."—*Constit. Hist.*, vol. iii. p. 335. For an interesting and curious article on the various *Terræ Filii*, see *Oxoniana*, vol. i. pp. 104—110.]

*Consecration of Colours*. — Was it customary, during the last war (the French war), on presenting colours to a regiment, to consecrate or bless them previously; and, if so, what was the form generally used on the occasion? ENQUIRER.

[It was customary, during the last French war, to consecrate the colours of a regiment. A form of prayer was composed for the occasion, as will be seen from the account of the presentation of colours to the Queen's Royal Volunteers, noticed in the *Gentleman's Magazine* for January, 1804, p. 71. In the same volume, at p. 34., the prayer is printed. In a pamphlet, entitled *An Address delivered to the Royal Westminster Volunteers, on the Consecration of their Colours, May 25, 1797*, by the Rev. Joseph Jefferson, there is also a prayer composed for the occasion.]

*Motto of "The Sun" Newspaper*. — A friend of mine wishes to ascertain the precise words of the Latin motto which, until recently, was uniformly printed upon every copy of *The Sun* newspaper. The quotation, for such I suppose it was in reality,



might, I understand, be Anglicised thus: "Who dares say the Sun tells a lie?" T. HUGHES.  
Chester.

[The motto is taken from Virgil, *Georg.*, lib. i. l. 463.: "Solem quis dicere falsum audeat." The other motto was not very complimentary to its cotemporary, "Sol clarior Astro."]

"*Louvre*" Boards. — Can any of the readers of "N. & Q." inform me the origin of the word *louvre*, as applied to *louvre* boards of churches?

INA.

Wells.

[This word is variously written *louvre*, *loovre*, *lover*, or *lantern*, from the French *Pouvert*. It is sometimes termed a *fomeril*. In Withal's *Dictionary*, pp. 195. 215., we read of "The *lovir* or *fomerill*. . . . A *lover* where the smoake passeth out." And in the *Antiquarian Repository*, vol. i. p. 69., occurs the following passage: "Antiently, before the Reformation, ordinary men's houses, as copyholders and the like, had no chimneys, but fleus, like *leuver* holes." See also *Glossary of Architecture*, s. v.]

### Replies.

ABBEE OF ABERBROTHOCK.

(Vol. ix., p. 520.)

Will J. O. kindly state how and in what respect "that fine old ruin, the Abbey of Aberbrothock," has been "brushed up?" All lovers of the remains of ancient architecture in Scotland, and indeed everywhere, will be delighted to hear that a spirit of reverence and love for the monuments of past ages (such fragments of them as still exist) is not quite dead in Scotland, nay, in fact is reviving. This is manifested, not as combined with a spirit of blind attachment to old abuses and superstitions, but as a refined feeling for the pure and the beautiful in art, as it was developed in a region and at a time often supposed to have been sunk in barbarism. The "brushing up" at Aberbrothock does not mean, it is to be hoped, mutilation and defacement. In that case, may it spread, like a mania, all over the land! All Scotsmen, I said, in whose breasts a spark of genuine taste or cultivated intellect dwells, and whom no distance from their country, no length of absence from it, can render indifferent and cold towards their native land, will be delighted to learn that Aberbrothock, in its fallen and mutilated state, still has some friends and protectors left. May Holyrood Chapel and other ruined structures meet with like attention from a government that ought to care for them, or, better still, from the awakened public spirit of the country at large! This regard of Scotsmen for their country, manifested in various ways, is too often sneered at in England, and stigmatised as a piece of disloyalty or wild fanaticism (parti-

cularly if it should take the form of saying that the terms of the Union have not been observed), although the persons who do so forget, or possibly have yet to learn, that such feelings of nationality are the very life-blood of national honour and independence in all countries, and ought to be cherished and watchfully fostered by statesmen, not discouraged and neglected. England would never have become the great power she is if she had not been aided and seconded by her proud, high-spirited sister, Scotland, in building up the now world-embracing state of Great Britain and Ireland. In all reason, therefore, the just complaints lately made in Scotland, as to the neglect of the fine old national monuments of its past history, ought to meet with attention, as forming part and parcel of a now common inheritance of glory.

RHADAMANTHUS.

### REPRINTS OF EARLY BIBLES.

(Vol. ix., p. 487.)

Your respected correspondent, the REV. R. HOOPER, M.A., has introduced a most interesting question, which has not yet been satisfactorily resolved,—Which is the first edition of our invaluable and justly venerated translation of the sacred Scriptures? In 1611 there were two, if not more, editions of the German version published by the King's printer, Robert Barker. And in the same year several editions of the authorised translation for the Church Service in royal folio, issued from his press; two of which, Dr. Cotton tells us, are in the British Museum. Some information may be gleaned from a rather violent controversy between Thomas Curtis and Rev. E. Cardwell in 1833. No discovery has been made of the original manuscript. According to *The London Printers' Lamentation*, 4to., 1660\*, this MS., attested by the translators, was in possession of the printers, Bill and Barker, March 6, 1655. It does not appear to have been subsequently heard of. Many copies of the printed editions, bearing the date of 1611, are now to be found in our public libraries, and all ought to be carefully collated. This, with the history of the translation, and the alterations made in it to the present time, would be a deeply interesting volume. I possess a list of errata found in collating my own copy, which is a remarkably fine one. These are at the service of any gentleman who has leisure and desire to undertake so good a work.

MR. HOOPER will be gratified to know that a collation of our early translations was published, accompanied by the authorised texts from the copy bearing the date of 1611. This was accom-

\* Reprinted in the *Harleian Miscellany*. I quote Dr. Cotton's List.



plished under the care of Bishop Wilson and the Rev. C. Cruttwell at Bath, in 1785. It forms three handsome volumes in royal 4to., and, to the disgrace of our Bible-loving community, is now selling for about the value of its binding. In my collection of English Bibles are more than forty editions of the authorised version published between the years 1611 and 1640. GEORGE OFFOR.  
Hackney.

In answer to MR. HOOPER'S inquiry, whether any copy of the great folio, 1613, is to be found which is not defective in some sheets, I may inform him that I possess a folio black-letter by Robert Barker. The title, &c. is wanting; and it commences with the text, which is however perfect, with the exception of the last page in Revelations. It has the mistake "Emorite" in Gen. x. 16., which marks the earlier edition of 1611 (a mistake not corrected for a considerable time, as is evident in a 4to. of 1630 which I have), though it does not exhibit the repetition in Exodus xiv. 9. to be found in that edition. It is beautifully clean throughout, and would by no means excite such pious reflections as MR. HOOPER'S more venerable though not more ancient copy.

I must conclude this note with a Query about this same Bible. In the title of "Newe Testament" it purports to be "¶ Imprinted at London by Robert Barker, Printer to the King's most excellent Maiestie, Anno Dom. 1513."

The date, 1513, is a strange misprint, no doubt intended for 1613, as is evident from other considerations. I have not been able to discover any notice of so important an error, and I would therefore wish to ask whether it is known to collectors? and if so, where any copies are to be seen which exhibit it?  
J. R. G.

Dublin.

#### BOOKS BURNT BY THE HANGMAN.

(Vol. ix., p. 425.)

In turning over Evelyn's *Diary* (edit. 1854), I have met with a few examples of book-burning, which I beg to contribute to the list you are forming.

"16th May, 1661. The Scotch Covenant was burnt by the common hangman in divers places in London. Oh prodigious change!" exclaims the diarist, vol. i. p. 352. The curious will find a pictorial representation of the committal of the Covenant to the flames in a little volume entitled *The Phoenix* (in allusion to the futility of attempting to put down a national movement by such means), "Edinburgh, printed in the year of Covenant-breaking."

"17th June, 1685. The Duke (Monmouth) landed with but 150 men; but the whole kingdom was

alarmed, fearing that the disaffected would join them, many of the train-bands flocking to him. At his landing he published a Declaration, charging his majesty with usurpation and several horrid crimes, on pretence of his own title, and offering to call a free parliament. This Declaration was ordered to be burnt by the hangman, the Duke proclaimed a traitor, and a reward of 5000*l.* to any who should kill him." — Vol. ii. p. 225.

"5th May, 1686. This day was burnt at the Old Exchange by the common hangman, a translation of a book written by the famous Mons. Claude, relating only matters of fact concerning the horrid massacres and barbarous proceedings of the French king against his Protestant subjects, without any refutation of any facts therein; so mighty a power and ascendant here had the French ambassador, who was doubtless in great indignation at the pious and truly generous charity of all the nation for the relief of those miserable sufferers who came over for shelter." — Vol. ii. p. 253.

The book here alluded to was, I presume, an English version of *Les Plaintes des Protestans cruellement opprimez dans le Royaume de France*, Cologne, Pierre Marteau, 1686, in which the Minister of Charenton gives a lively picture of the excesses committed at the revocation of the Edict of Nantes.

"1699—1700. The Scotch book about Darien was burnt by the hangman by vote of parliament. The volume which met this warm reception in London was *An Enquiry into the Causes of the Miscarriage of the Scots Colony at Darien; or, an Answer to a Libel entitled A Defence of the Scots abdicating Darien*. See *Votes of the Commons*, 15th January, 1699—1700." — Vol. ii. p. 357.

The above-named book (Glasgow, 1700) was, I think, a reply to that written by Herostratus, Junior, *alias* Harris, or Herries\*, and no doubt savoured strongly of the national disgust at the treatment the Scots had met with from William and his government in their attempt to carry out a century and a half ago a favourite colonial scheme of our own day!  
D.

CLASSIC AUTHORS AND THE JEWS (Vol. ix. *passim*):  
JEWS AND EGYPTIANS (Vol. ix., p. 34.).

If one great cause of error has been wrong identification, a correct discovery of the same

\* Although no one will say there was a want of provocation in the proceedings of the Scots in regard to this publication, it is but just to remark here that they lighted the first fire; for Mr. Burton, speaking of this book of "Walter Herries, Surgeon," observes that it was, "along with other pamphlets on the English side of the question, ordered by the Scots parliament to be burned, as 'blasphemous, scandalous, and calumnious.'" — *Act. Par.* 10—211.: see the *Darien Papers*, Edinburgh, 1849.



individual or nation under different names will be in the reconstruction of history an advance towards truth. By the Greeks and Romans the Jews were confounded with neighbouring nations. Thus Strabo (lib. xvi.) considers Syrian Palestine as the same country as Judæa; Diodorus Siculus (lib. ii. c. i.) makes Ascalon, a Jewish city, to be a city in Syria; Justin (lib. xxxvi.) supposes the Jews to have inhabited Syria, and mistakes Damascus for their capital. "Imperium (inquit Justin, lib. i.) Assyrii qui postea Syri dicti sunt, trecentis annis tenuere." (See *Selden de Diis Syris, Proleg.*) Consequently they were confounded with the Syrians and Assyrians. Thus Ovid makes the Euphrates to be a river in Palestine:

"Venit ad Euphratem comitata Cupidine parvo;  
Inque Palæstinæ margine sedit aquæ."

*Fasti*, lib. ii. v. 463.

They were confounded with the Chaldæans, as in the oracle adduced by Justin Martyr:

"Soli Chaldæi sapientiam sortiti sunt, et Hebræi per se genitum regem colentes Deum ipsum." — Walton's *Proleg.*, xii. 2.

When Pausanias states that Plato and the Greeks derived the doctrine of the immortality of the soul from the Chaldæans, it is not improbable that he intended the Hebrews. It is certain that there were multitudes of Jews in all countries, who, being subject to and living amongst the Chaldæans, Egyptians, &c., might easily have been taken for the people of the country they inhabited. Some writers have maintained (v. Dickinson's *Delphi Phœnicizantes*, and Bochart's *Canaan*) that the colony of Phœnicians led by Cadmus into Greece were Canaanites, of the race of the Cadmonites, who inhabited Mount Hermon, and were so called from that mountain's lying in the most eastern part of that country, Cadmonim signifying the same as easterns; and have conjectured that amongst them there was a large number of Jews. Phœnicia and Palestine were both of them part of Syria: see Pliny's *Nat. Hist.*, b. v. c. 12. Canaan and Phœnicia are used indiscriminately in the Septuagint. Chærilus, in *Euseb. Præp. Evang.*, lib. iii. c. ix., speaking of the Jews in Xerxes' army, says:

"Γλωσσαν μὲν Φοινίσσαν ἀπο στομάτων ἀφιέντες."

"Trajicit inde hominum genus admirabile visu.

Phœnicum similis grandi sonat ore loquela,

Montibus in Solymis habitant, juxtaque paludem \*

Immensam: attonsum squallens caput obsidet horror.

Progaleis derepta ab equis, durataque fumo

Ora ferunt."

And Plato, as Serranus has observed, mentions the Jews by the name of Phœnicians. Strabo

places Mount Cassius and Rhinocorura, which were both in the confines of Palestine, in Phœnicia. Stephanus Byzantius calls Phœnicia *Xva*, and the Phœnicians *Xvaioi*. From Bœotia a colony of these Cadmonites went to Peloponnesus, where they built Lacedæmon, which gave occasion to the Lacedæmonians claiming kindred with the Jews.

Bochart farther shows that the inhabitants of the island of Crete, who colonised many of the islands in the Ægean Sea, originally emigrated from Palestine, the sea-coast of which was called Creth, and the inhabitants Crethim or Crethi.

In reference to MR. WARDEN's conjecture, that the early colonisers of some of the Grecian states were Jews, not Egyptians, I beg to remark that Sir Isaac Newton, in his *Chronology of Ancient Kingdoms Amended*, condemned the opinion of Manetho, that the shepherd kings expelled from Egypt, and who emigrated into Greece, were the Israelites under Moses. It is irreconcilable with the universal belief that the rites and customs imported into Greece were identical with those of Egypt, as has been shown at large by Bryant in his *Observations upon the Plagues inflicted upon the Egyptians*, &c. See also Warburton's *Divine Legation*, b. iv. s. v. BIBLIOTHECAR. CHETHAM.

#### CORONATION CUSTOM.

(Vol. ix., p. 453.)

The consent of the people to the assumption of the crown was changed into a dutiful recognition by Cranmer under King Edward VI. The former seems to have been, until that time, the constant practice. Tindal (speaking of its use at the coronation of Richard II.) says:

"This ceremony, though not mentioned in any of our historians, was no innovation; but seems to be a remainder of the old English custom of electing the king, as may be observed by comparing the manner of the coronation and election of King Edward the Confessor and William I. with this action, and which has been observed ever since." — Tyrrel, vol. iii. p. 829; Walsingham, p. 195.

Upon the alteration to the present form (for which see 2 Burnet, App. 93, and Lingard's *Hist.*, reign of Edward VI.), Hallam, in his *Constitutional History*, vol. i. p. 37. note, remarks:

"This alteration in the form is a curious proof of the solicitude displayed by the Tudors, as it was much more by the next family, to suppress every recollection that could make their sovereignty appear to be of popular origin."

Up to that time the Church, while claiming a divine independence, defended popular rights against the crown, which then for the first time asserted a supremacy over both. Perhaps, if Cranmer and the Church had been less obsequious,

\* Asphaltis palus.



some of our princes had been less domineering. In France the ancient form seems to have been retained at least down to the reign of Louis XV. On the occasion of his coronation, it appears that after he had promised to the archbishop to defend the rights of the Holy Church :

"The people were asked 'whether they accept Louis . . . for their king?' And after their consent is given in a respectful silence, the archbishop tenders the king the oath of the realm, which he takes aloud sitting with his head covered, and laying his hands upon the Gospel; and after this oath is pronounced, the king kisses the Gospels."—Menin's *Description of the Coronation*, p. 138.

Whatever be the form of succeeding to a throne, the succession *must* (in the absence of an oracle upon earth) be *by the consent of the people*; and I believe that this consent is asked in every coronation ritual except our own.

Considering the fate of the Stuarts, we may reflect that the English are not a demonstrative people, and often keep their deepest thoughts unexpressed.

H. P.

Lincoln's Inn.

#### PHOTOGRAPHIC CORRESPONDENCE.

*Mr. Long on an easy Calotype Process.*—In compliance with your request to be furnished with the particulars of my manipulation in the calotype process, I beg to offer the following as possessing many advantages over the plans as usually recommended. Before doing so, however, I would premise what are the conditions necessary for obtaining an impression on calotype paper by the agency of solar radiations. The surface on which we receive the impression is iodide of silver, and to render this coating sensitive to light forms the basis of the various manipulations. If we precipitate iodide of silver from a solution of the nitrate with an excess of iodide of potassium, and spread the resulting powder on paper, it will be found that on exposure to light no effect will be produced; but if, on the contrary, the iodide of silver be thrown down from a solution containing an excess of nitrate of silver, a different coloured paper will be the result, and on repeating the experiment of exposure to light, a very decided action will be observable on the precipitated mass. It first becomes light brown, and then gradually deepening in colour, it assumes a dark tinge, verging on black.

We have here evidently two distinct compounds, one sensitive to light, and the other perfectly insensible to that influence. Our object, therefore, in the preparation of the paper, is to coat its surface with the sensitive compound, namely, a "SUB-IODIDE OF SILVER," and this I accomplish in the manner following:—

Pin the paper by two of its corners to a soft wood board, and by means of a glass rod spread evenly on its surface a solution of iodide of potassium of the strength of 20 grs. of the salt to 1 oz. of water; allow this to remain for the space of two minutes, and then blot off

carefully in order to remove the superfluous solution. When the paper is *surface dry*, repeat the operation with the aceto-nitrate of silver, composed as follows:—Nitrate of silver, pure, 30 grs.; glacial acetic acid, 2 drachms; water, 1 oz. Let this rest for two minutes, and very carefully blot off as before. If not required for immediate use, the paper thus prepared may be suspended to dry, or it may be immediately placed in the dark slide to await the exposure in the camera.

The time of exposure will vary from two minutes to fifteen, according to the amount of light, size and focus of lens, diameter of diaphragm, and the nature of the object operated upon.

On removal from the camera, the paper is to be transferred again to the board, and its surface treated through the agency of the glass rod with a saturated solution of gallic acid, taking care that no part is for a moment allowed to become dry. The picture will now commence to unfold itself in all its details, and will be of a light brown colour. When the whole of the picture is thus far developed, a few drops of the aceto-nitrate are to be spread as quickly as possible over it, in order to change the colour from brown to black, and to give intensity to the dark parts of the impression.

Care must be taken not to carry the development too far, otherwise the lights of the picture will suffer, and will have a tendency to become brown, greatly impairing the distinctness of the resulting proof.

The fixing of the negative produced as above is performed by immersion in a bath of hyposulphite of soda, of the strength of 4 oz. of the crystals to one pint of water, where it is allowed to remain until the whole of the yellow colour is dispelled from the light parts. It is then to be removed to *abundance* of water, and soaked for two hours at least, in order to remove the adhering hyposulphite. After carefully drying, the negative may be waxed in the ordinary way, and will be found in every way equal to those obtained by a more circuitous mode of operation.

It will no doubt be noticed that the proportion of acetic acid is very high in the aceto-nitrate, but the rationale of its action will be best made clear by detailing the following simple experiments:—Precipitate, as before directed, some *sub-iodide of silver* in two test tubes; let one of the tubes be now exposed to the action of light, and the other carefully excluded from its influence; add to each of them a saturated solution of gallic acid; it will be found that both precipitates will become darkened, that which has undergone exposure attaining the darkest hue, the difference being *apparently* only one of intensity; such, however, is not the case, as will be seen by adding to each a few drops of glacial acetic acid: in the one that has been exposed, no change will take place; while, in the other, the whole of the darkness will disappear, and leave the precipitate of as pure a colour as before the treatment with gallic acid.

We therefore infer that the object of the large dose of acetic acid in the sensitive solution is beneficial in preserving the light parts of the picture, that is to say, to take up the oxide of silver as soon as it is precipitated by the action of the gallic acid on the light unexposed parts of the negative.

I must apologise for thus trespassing on your valu-



able space, but it appears to me that more success is likely to attend the labours of junior photographers, when in possession of the rationale of any particular process, than when blindly following details of manipulation and using formulæ of which they know not the behaviour and peculiarities. CHAS. A. LONG.

153. Fleet Street.

*Mr. Fox Talbot's Patents.*—A Special General Meeting of the Photographic Society is to be held on Thursday next to receive a report from the Council respecting the intention of Mr. Fox Talbot, in reference to the renewal of his patents. We understand that the Rev. J. B. Reade, from whose letter in the *Philosophical Magazine* we published an extract in our Number for June 3, p. 524., showing that "the use of gallate of silver as a photogenic agent had been made public in two lectures by Mr. Brayley, at least two years before Mr. Talbot's patent was sealed," is about to publish a second letter on the subject. Any communication from a gentleman of the position and scientific attainments of Mr. Reade, will be looked for with great interest at the present moment.

*Photographic Paper.*—You sometime since held out to photographers the hopes of their being supplied with that great desideratum, a paper on which they could rely. From your continued silence, I begin to fear that you have been disappointed in your expectation. Is this so? Juv.

[We certainly have not yet received the specimens of paper to which we referred, but we have no reason to doubt that they will shortly be ready.—ED. "N. & Q."]

*Substitute for Pins.*—Having been induced by a correspondent of the *Photographic Journal* to try, as a cheap and useful substitute for pins for the purpose of suspending iodized and other papers to dry, a little article known as *Smith's Patent Spring Clothes Pins*, and having found them answer the purpose most admirably, I think I am doing good service in calling the attention of my brother photographers to their utility. They may be purchased of the principal oil and colour men at 1s. per dozen, or 10s. per gross. X.

#### Replies to Minor Queries.

*Medal* (Vol. ix., p. 399.).—The medal inquired after by OLDBUCK was struck upon the Peace of Utrecht. I think there must be some mistake about its having been presented to any one by either of our universities; but as it is not quite impossible, I should be glad to have some evidence of the fact. Possibly an examination of the records of Oxford or Cambridge might show that a medal was presented to the writer of the best copy of verses upon the Peace of Utrecht.

E. H.

*Ralph Bosville* (Vol. ix., p. 467.).—Y. S. M. will find a good pedigree of Bosville in Hunter's

*South Yorkshire*, vol. ii. p. 345., from which, and the subsequent pages, he may obtain some information that may probably assist him in his inquiries. The same valuable work contains various other notices of the family of Bosville. C. J.

*Humming Ale* (Vol. viii., p. 245.).—*Hum*, in the slang of the fraternity of beggars, means strong liquor. See Beaumont and Fletcher, *The Beggars' Bush*, Act II. Sc. 1.

"Prigg. A very tyrant, I, an arrant tyrant,  
If e'er I come to reign—therefore look to it.  
Except you provide me *hum* enough."

"HUMMER, v. To begin to neigh, according to Ray and Grose; but in our use, it means the gentle and pleasing sound which a horse utters when he hears the corn shaken in the sieve, or when he perceives the approach of his companion, or groom."—See Forby's *Vocab. of East Anglia*.

If porter is skilfully poured into a tankard, a fine head or crown of froth is formed, which in subsiding gives a sound which may be called a *humming* sound; or the epithet *humming* may signify the pleasing sound which stout liquor makes in the act of being poured out, or it may express the effect it produces upon the drinkers, making them *hum* under its kindly influence. May not, however, *humming* be a corruption of *foaming*? It doubtless expresses the praise or admiration of the lovers of stout liquor.

It may be illustrated by Burns' poem, "Scotch Drink:"

"O thou, my Muse! guid auld Scotch drink:  
Whether thro' wimpling worms thou *jink*,  
Or, richly brown, ream o'er the brink,  
In glorious faem."

Again:

"O rare! to see thee fizz an' freath  
I' th' luggit caup!"  
Burns' *Poems*, 8vo., vol. iii. pp. 13. 15.

Who does not *hear*, as well as see, "guid auld Scotch drink" in this poem, "ream and fizz and freath?"

When mine host of the Garter had agreed to take Bardolph as a tapster, to draw and tap, he says to him: "Let me see thee *froth* and lime," (*Merry Wives of Windsor*, Act I. Sc. 3.).

Might not a pot of double beer *frothed* by "the withered serving man," transformed into "the fresh tapster," have been in the ears of mine host's customers *stout humming liquor*?

For instances of the use of the word *humming*, see Dr. Pope's *Wish*—

"With a pudding on Sunday, and *stout humming liquor*,  
And remnants of Latin to welcome the vicar."

Major Dalgetty devoutly wishes the prison water were "Rhenish wine," or "*humming* Lubeck beer" (*Legend of Montrose*). F. W. J.



*Heiress of Haddon Hall* (Vol. ix., p. 452.).—The following is, I believe, a correct statement of the contents of the vault at Bakewell Church, which contains the remains of this lady and her family, as the same were found by workmen employed on the restoration of the church.

On the morning of the 6th October, 1841, the workmen commenced the excavation on the site of the monument of Sir John Manners and Dorothy Vernon his wife, at the south-east corner of the Newark Chapel. Before the excavation had sunk a foot, the bones of a young person, "supposed to have been a son of the couple above-named," were found without any coffin, or the trace of one. The next disclosures were of traces of wooden coffins, surrounding the remains of two full-grown persons; believed, from the situation under the monument, to be those of the celebrated Sir John Manners, and the far-famed Dorothy Vernon. The head of the female was still covered with hair, extremely friable; and in it were six brass pins, almost exactly resembling those now in use, except that the pointing was more perfect. The workmen now dug northward, and presently discovered a circular jar, glazed inside, containing lime and a small quantity of ashes, probably the viscera of some one who had been embowelled previous to interment. Passing by the lead coffin of an infant, and those of two children, the excavators next raised three skeletons; which, from their situations under the tomb, were believed to be the remains of "The King of the Peak," Sir George Vernon, and his two wives: were likewise found the reliquæ, supposed to be of the members of the Vernon family: the cranium of the first-mentioned, supposed to be the head of Sir George Vernon, was described as "magnificent." On approaching the fine monument of Sir George Manners and his family, a large lead coffin was found; the lid of which, from the head to the breast, the excavators were surprised to find had been ripped off, as with the sexton's spade rather than the plumber's knife; but, on examining the bones, it was evident that not only had the body been withdrawn, and afterwards crammed hastily into the coffin again, but that the skull had been sawn through the cross direction of its vertical axis, probably from some purpose of clandestine surgical examination. This head might have been that of the wife or daughter of Sir George Manners.

Dice were not found in the coffins.

FRA. MEWBURN.

Darlington.

*Barrell's Regiment* (Vol. ix., p. 544.).—I am much obliged to G. L. S. for his information in answer to my inquiry. I had arrived at the same conclusion, that Colonel Rich was the "Old Scourge" of Barrell's regiment; but I was unwill-

ling to fix upon him that unenviable title without some facts of severity to confirm my conclusion. I believe the date of my print to be 1747, because I find, what G. L. S. does not appear to have been aware of, that the 4th regiment, or Barrell's, was moved to Edinburgh after the battle of Culloden, and from thence to Stirling in Sept. 1747. Colonel Rich was severely wounded at Culloden, and his return to his regiment was after his recovery from his wounds.

E. H.

Sir Robert Rich, Bart., was removed in May, 1756, from the colonelcy of this regiment, in consequence of being appointed Governor of Londonderry, which he retained until September 3, 1774, when he was dismissed from the army, and deprived of all military rank and emoluments. Can any of your readers refer to the history of that period, and state why he was dismissed? I have searched the *Annual Register* for 1774, and various biographical dictionaries, in vain for an account of him. A son of his was born December 24, 1774, but he appears to have predeceased Sir Robert, as the property and title came into the present family of Rich (*né* Bostock) by the marriage, January 4, 1784, of the Rev. Charles Bostock with Mary Frances, only daughter and heiress of Lieut.-Gen. Sir Robert Rich, Bart., of Rose Hall, Suffolk.

JUVERNA.

*Aska or Asca* (Vol. ix., p. 488.).—I beg to forward the derivation and signification of the Gothic suffix *iska*, the English *ish*, and the Saxon *isk*; the Latin *icu*, as *amicus*, *ac*, as *vorac*; Greek *iko*, as *polemikos*; German *isch*, &c., with reference to p. 489.

The Sanscrit root of these suffixes is क, *ka*, identical with the base of the interrogative pronoun *ka*, *who?* *which?* It becomes in Sanscrit *aka*, *ika*, and *uka*, and forms adjectives and nouns of agency. Thus, Sanscrit शुष्, *sush*, to be dry, *siccari*, becomes *sush-ka*, the adjective dry, having the property or belonging to dry. The synonyme in Latin is *sic-cus*, id.; in Zend. *hush-ka*, id.; in Sanscrit, *Madra-ka*, belonging to, a native of Madras; English, a Madrasee; Parsika, a Parsee; in Latin *loquacs*, *loquax*; English *loquacious*, having the property of speech; in Greek Φωνικος, Phœnician, Πολεμικος, belonging to war; in Lithuanian *degikas*, an incendiary, from *degu*, I burn; in Gothic from *funins*, of the fire, *funiskas*, fiery; *barnis*, of a child, *barniskas*, childish; old Prussian, *arwis*, true, *arwiskas*, veracious, verax; Slavonic, *more*, the sea, *mare*, *morskyi*, marine; in new High German from *sterne*, a star, *sternig*, starry; German, *Französisch*, *Brittisch*; English, *whitish*, *British*. All these suffixes have this mean-



ing, — having the property of; belonging to. (Extract from Bellott's unpublished *Sanscrit Derivations of English*.)

The *ci* in tenacious, loquacious, tenacity, and loquacity is from the Sanscrit *ka*.

T. BELLOTT, R.N.

10. Upper Byrom St., Manchester.

"*Peter Wilkins*" (Vol. ix., p. 543.).—Leigh Hunt devotes one of the papers (No. 31.) of his *Seer* to a notice of this quaint, imaginative work. It seems to be a great favourite of his, and he says that Southey has somewhere recorded his own admiration of it. The authorship he *then* was inclined to ascribe to Abraham Tucker or Bishop Berkeley, leaning, however, to the latter, and not without reason, for there is much to remind us of the author of *Gaudentio di Lucca*. In a later work, however, replete with most delicious gossip, and instinct with that keen sympathy with genius which has led its author instinctively to track and describe its homes, the same writer has given more definite information on this subject, from what source obtained we are not told.

"There are three things to notice in Clifford's Inn," says he, "its little bit of turf and trees; its quiet; and its having been the residence of Robert Pullock, author of the curious narrative of *Peter Wilkins*, with its flying women. Who he was is not known; probably a barrister without practice; but he wrote an amiable and interesting work."—*The Town*, vol. i. p. 157.

Peter Wilkins and his winged women may probably have suggested another curious 12mo.:

"The Voyages and Discoveries of Crusoe Richard Davis, the Son of a Clergyman in Cumberland, whose life exhibits more remarkable incidents than the existence of any human being in the known world has hitherto afforded; among which are . . . his discovery of a floating island; where among various researches he discovered and caught a Wild Feathered Woman, with whom he lived and taught the English language . . . and arrives at last safe with MARY in England; where he now lives a prodigy of the present age." London, printed by S. Fisher, 1803, pp. 72.

WILLIAM BATES.

Birmingham.

*Rev. John Lewis* (Vol. ix., p. 397.).—He was curate of Tetbury (not Tilbury), and a member of the clerical society meeting at Melksham, so that he wrote from personal knowledge: it is the printer's mistake.

E. D.

*Eden Family* (Vol. ix., p. 553.).—I am greatly obliged to E. H. A. for his reply to my Query respecting the Rev. Robert Eden; and I subscribe this with my name and address at length, in hopes that E. H. A. will communicate to me farther particulars, as he kindly offers, since I am

anxious to obtain the full pedigree of the Eden family, from which I am lineally descended through the parties he mentions in his reply.

ROBERT EDEN COLE.

University College, Oxford.

*Kutchakutchoo* (Vol. ix., p. 304.).—This amusement was fashionable about sixty years ago; and those who remember the low dresses then worn by ladies will join in reprobating its gross indecency. The following extracts are from a satire called *Cutchacutchoo, or the jostling of the Innocents*, 2nd edit., Dublin, no date: query, if sold?

"Games and the mighty She's I sing,  
Who tightly tie the plumping-string\*,  
And, stuff'd with stagnant blood, appear  
Like geese at Michaelmas' cheer.

Now huge Clonmel is usher'd in,  
Give way, ye dames of bone and skin.  
Aspiring pigmies, do ye dare  
With her wide wonders to compare?  
Or hope with vain attempt to match her  
Mountain sublimity of stature?  
Rival those cheeks that hundreds cost her,  
As broad and red as cheese of Glo'ster?  
Calves as ye are (nay, frogs I vow),  
To strive with half so huge a cow.—  
Now she with tone tremendous cries,  
'Catchacutchoo†  
Let each squat down upon her ham,  
Jump like a goat, puck like a ram.'  
She spoke, and heaved a hearty damn."‡

E. D.

The children's play spoken of by SELEUCUS is well known in this country, but is not supposed to have any connexion with the Kutchin-kutchia Indians. The children squat down (if the expression may be allowed), the girls with their clothes tucked between their knees; and one chases the others in a hopping kind of motion, the feet kept together, crying, "*Catch you, catch you; catch you, catch you.*" There is nothing Indian in this. UNEDA.

Philadelphia.

*Elstob Family* (Vol. ix., p. 553.).—Your Number of June 10th contains a Query as to the Elstob family. I am not able to answer the

\* Plumpness being now the order of the day, these ladies fasten a bobbin round the arm to stop the circulation of the blood, and render it plump and ruddy.

† Cutchacutchoo. The performers first bend themselves into a posture as near sitting as possible. This done, and their petticoats tucked tightly about their limbs, the joyous mortals jump about in a circle with an agility almost incredible.

‡ The lowness of language does not require any apology. "Truth is preferable to poetry;" and the reader is assured that such language is used now, for our innocents are become very diligent and hearty swearers.



Query, but would merely observe that a former Number of "N. & Q." contains a Query of my own, as to *another* Elstob family. The second wife of David Mallet was a Miss Elstob, a daughter of a steward of the Earl of Carlisle; she was married to the poet in 1742. I have reason to believe that this Elstob family resided near New Malton. After much search and inquiry, however, I regret that I can obtain no information on this point — to me one of some interest. D.

Leamington.

*Forensic Jocularities* (Vol. ix., p. 538.) should read thus:

"Mr. Leech  
Made a speech,  
Impressive, clear, and strong;  
Mr. Hart,  
On the other part,  
Was tedious, dull, and long.  
Mr. Parker,  
Made that darker,  
Which was dark enough without;  
Mr. Bell,  
Spoke so well,  
The Chancellor said — I doubt."

O. B.

*Divining Rod* (Vol. viii., pp. 350. 400.; Vol. ix., p. 386.). — In answer to the complaint of J. S. WARDEN, that former correspondents did not tell what was discovered in the places to which the rod pointed, I am enabled, from a recent conversation with Mr. Dawson Turner, to give his positive assurance that water was found in each place. The lady was Lady Noel, the mother of Lady Byron. The experiment took place at Worlingham, where the lady had never been before. The only persons present were Lady Noel, Lord Gosford, Mr. Sparrow, and Mr. Dawson Turner. So far from there having been, as J. S. WARDEN surmises, some "unconscious employment of muscular force," the lady showed Mr. Dawson Turner her thumbs and fingers much reddened and sore from the efforts she had made to keep the forked stick from turning downwards. Water was found in every place to which the rod in her hands pointed; and it is well known that the water at Woolwich was also found by that lady in the same manner. F. C. H.

*George Herbert* (Vol. ix., p. 541.). — The short poem of this author, entitled *Hope*, turns evidently upon matrimonial speculation; though it may well serve to show the vanity of human expectation in many more things. The watch was given apparently to remind Hope that the time for the wedding was fairly come; but Hope, by returning an anchor, intimated that the petitioner must hope on for an indefinite time. The next present of a prayer-book was a broad hint that the matrimonial service was ardently looked for.

The optic glass given in return showed that the lover must be content to look to a prospect still distant. It was natural then that tears of disappointment should flow, and be sent to propitiate unfeeling Hope. Still the sender was mocked with only a few green ears of corn, which might yet be blighted, and never arrive at maturity. Well might the poor lover, who had been so long expecting a ring as a token of the fulfilment of his anxious wish, resolve in his despair to have done with Hope.

After writing the above, the thought occurred to me that the poet's ideas might be so expanded as to supply at once the answer to each part of the enigma. I send the result of the experiment.

I gave to Hope a watch of mine; but he,  
Regardless of my just and plain request,  
An anchor, as a warning gave to me,  
That on futurity I still must rest.

Then an old prayer-book I did present,  
Still for the marriage service fit to use;  
And he in mockery an optic sent,  
My patience yet to try with distant views.

With that, I gave a phial full of tears,  
My wounded spirit could no more endure;  
But he return'd me just a few green ears,  
Which blight might soon forbid to grow mature.

Ah, loiterer! I'll no more, no more I'll bring,  
Nor trust again to thy deceiving tale;  
I did expect ere now the nuptial ring  
To crown my hopes, but all my prospects fail.

F. C. H.

*French Refugees* (Vol. ix., p. 516.). — I never heard of any hospital existing in Spitalfields so lately as 1789. The French Hospital in Bath Street was founded about 1716, and it is there that J. F. F. must look for the information he wants. I have some curious MS. notes of refugees who were relieved in London in 1686.

J. F. F. does not appear to have seen my *History of the Foreign Refugees*, Longman, 1846; or Weiss's *Histoire des Réfugiés Protestants*, Paris, 1853. J. S. BURN.

*Double Christian Names* (Vol. ix., p. 45.). — The earliest instance on record that I have met with is that of *John James Sandilands*, an English Knight of Malta, who, in July 1564, was accused of having stolen a chalice from the altar of a church called St. Antonio, and a crucifix. Acknowledging his guilt, he lost his habit. Vide manuscript records of the Order of St. John of Jerusalem. W. W.

Malta.

Garnet, the conspirator, was an early instance of an individual bearing two christian names! His portrait, sold at Rome, had the inscription,



"Peter Henricus Garnettus, Anglus, Londini profide Catholica suspensus et necatus, 3 Maii, 1606."

Henry Garnet, or Garnett, was born circa 1556, and was the son of a person of no very high position, that of a country schoolmaster; and if we may judge from the fact of the higher orders being generally more conspicuous by a string of names than those beneath them, we ought certainly to find earlier and more numerous instances among persons of rank than have yet appeared in the pages of "N. & Q." The second name might, however, have appeared at his confirmation or canonisation.

Query, What was Garnett's *real* surname and exact birthplace? FURVUS.

The instance referred to in the accompanying extract, *if correct*, is another early example of double christian names:—

"Referring to Burke's *Baronetage, Landed Gentry, Dod's Knightage* for 1854, and other cognate authorities, we find that Sir W. G. Ouseley is descended from an ancient Shropshire family, who settled in Northamptonshire in 1571, the then head of the family, Richard Ouseley Ouseley, having received from Queen Elizabeth, under whom he was a judge, a grant of the estate of Courteen Hall, in that county."—Hadfield's *Brazil, River Plata, and Falkland Islands*, p. 226.

W. DENTON.

MR. DENTON'S instances are nothing to the purpose, as all those he gives are obviously double surnames, not double Christian names; and I had expressly excepted the royal family. The custom was introduced undoubtedly by foreign intermarriages, whether of kings or subjects, and may be traced much farther back in France, Germany, &c. than in England. J. S. WARDEN.

"*Cui bono*" (Vol. ix., p. 76.).—To assist your correspondent T. R. in arriving at a correct interpretation of the above phrase, I have the pleasure to send you an extract from a tale, entitled *Thou art the Man*, by Edgar A. Poe, the American author, which perhaps your correspondent may never have met with. It is as follows:

"And here, lest I be misunderstood, permit me to digress for one moment merely to observe, that the exceedingly brief and simple Latin phrase, which I have employed, is invariably mistranslated and misconceived. '*Cui bono*,' in all the crack novels and elsewhere, in those of Mrs. Gore for example (the author of *Cecil*), a lady who quotes all tongues, from the Chaldaean to Chickasaw, and is helped to her learning, 'as needed,' upon a systematic plan, by Mr. Beckford—in all the crack novels, I say, from those of Bulwer and Dickens to those of Turnapenny and Ainsworth, the two little Latin words, *cui bono*, are rendered 'to what purpose,' or (as if *quo bono*), 'to what good.' Their true meaning, nevertheless, is 'for whose advantage.' *Cui*, to whom; *bono*, is it for a benefit. It is a purely legal phrase, and applicable

precisely in cases such as we have now under consideration; where the probability of the doer of a deed hinges upon the probability of the benefit accruing to this individual or to that from the deed's accomplishment."

S. B.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

An application has lately been addressed by the *Society of Antiquaries* to the Home Secretary, praying him to adopt measures for securing copies of the sepulchral inscriptions in the graveyards of the city churches which are about to be removed. The Memorialists state, with great truth, "That they cannot over-rate the importance of these records as evidences of title, and in the tracing of pedigrees; and it is to be feared that, if they are destroyed, not only a great amount of valuable evidence will be lost, but facilities will be given for manufacturing inscriptions and assumed copies of lost stones, and, as in a recent peerage case, for the actual production of forged stones." Lord Palmerston does not see how he can interfere. The Memorialists had told him through the Registrar-General; and we yet hope that, either through that officer, or the authorities of each parish, some attempt will be made to effect this important object.

The third volume of Gibbon's *History of the Decline and Fall of the Roman Empire*, edited by Dr. Smith, with Notes by Dean Milman and M. Guizot, forms this month's issue of Murray's *British Classics*.

We have recorded in our columns (Vol. iii., p. 136.) Coleridge's high opinion of Defoe's wit, humour, and vigour of style and thought, and we agree in his estimate of them. We are therefore glad to find that *The Novels and Miscellaneous Works of Daniel Defoe* are to form a portion of Bohn's *British Classics*. The first volume has just been issued, and includes *Captain Singleton* and *Colonel Jack*.

BOOKS RECEIVED.—*Memoir of the Poet Dr. William Broome, with Selections from his Works*, by T. W. Barlow; an interesting sketch of one whom, to use Johnson's words, "Pope chose for an associate."—*India, Pictorial, Descriptive, and Historical*. This new volume of Bohn's *Illustrated Library* consists in a great measure of a revised and enlarged reprint of Miss Corner's work, with nearly one hundred woodcut illustrations.—*A Calendar of the Contents of the Red Book of the Irish Exchequer*, by J. F. Ferguson, Esq., reprinted from the *Proceedings of the Kilkenny Archaeological Society*, is a valuable contribution to the history of the records of Ireland by a valued contributor of "N. & Q.," who has done so much for those documents.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

MACCABE'S CATHOLIC HISTORY OF ENGLAND. Vol. II.  
CIRCLE OF THE SEASONS. 12mo. 1828.  
WORDSWORTH'S GREECE. 1 Vol. 8vo. Illustrated. First Edition.



KEY TO BEATSON'S GREEK IAMBICS.  
JAMES' COURT-MARTIAL.

Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

THEOBALD'S SHAKSPEARE RESTORED. 4to. 1726.  
COOPER'S PUBLIC RECORDS. Vol. I. 8vo. 1832.  
M. C. H. BROEMEL'S FESTTANZEN DER ERSTEN CHRISTEN. Jena, 1705.

Wanted by William J. Thoms, Esq., 25, Holywell Street, Millbank, Westminster.

THEODERETI OPERA (Halæ, 1769): Tom. ii. Pars I., containing Commentary on Isaiah, Jeremiah, &c. Tom. iii. Pars I., containing Commentary on St. Paul's Epistles.

Wanted by Rev. H. D. Millett, Collegiate School, Leicester.

THE METROPOLITAN MAGAZINE. Nos. I. to XXIII., LII., LXX. and following.

Wanted by Mr. John P. Stilwell, Dorking.

PROLUSIONES POETICÆ. Chester, circa 1800.

Wanted by Thomas Hughes, 13, Paradise Row, Chester.

Particulars of Price, &c. of any Works of Geo. Abbott, Abp. of Canterbury, and Robt. Abbott, Bishop of Sarum.

Wanted by John Thos. Abbott, Stamp Office, Darlington.

GLASSFORD'S EDITION OF BACON'S NOVUM ORGANON.

Wanted by the Rev. G. W. Kitchen, Ch. Ch., Oxford.

Gentlemen having Old Books in their possession may receive by post a List of Books wanted by Thomas Kerslake, 3, Park Street, Bristol.

### Notices to Correspondents.

We shall next week print an inedited letter from GEORGE WASHINGTON, the first President of the United States, in which he enters into curious and minute details on the subject of his Family History. In the same Number we shall commence a Collection of Notes on Manners and Costume.—The Index to Volume the Ninth will be ready for delivery with No. 246. on Saturday, July 15.

J. P. STILWELL will find some illustration of "Barnaby Bright" and Bishop Barnaby, in our First Volume, p. 132.

G. The entry "certified" in Burial Registers no doubt refers to the certificates that the parties were buried "in woollen," as required by the Act 30 Car. II. c. 3. and 32 Car. II. c. 1. See "N. & Q." Vol. v., pp. 414, 542., and Vol. vi., pp. 58, 111.

J. G. T. The sign of The Cat and Fiddle is said to be a corruption of Le Caton Fidèle.

L. The Court and Character of King James, by Sir A. W., was written by Sir Anthony Weldon, Clerk of the King's Kitchen. It is a well-known book.

T. A. T. A more complete key to the characters in Dibdin's Bibliomania appears in our Seventh Volume, p. 151.

Mr. Townshend's Waxed-paper Process. This has been given at length in the last Number of the Photographic Journal. Our abstract was taken from the Journal of the Society of Arts, and we regret that we did not so describe it. We are always anxious to acknowledge the source of whatever appears in our columns, and take this opportunity of supplying the omission.

H. C. C. (Devizes). The appearance in your negative is from perfect negligence. Always wash your picture after development before placing it in the hypo, bath. Your focus is not good, and your church is all tumbling down from want of care in adjusting the camera.

H. H. (Glasgow). The appearance is from small particles of air intervening between your albumen and paper in its preparation. You must use more care in putting it on the albumen. Take it by the right-hand corner, and remove it so that you do not draw it along the surface of the albumen, which causes streaks. Avoid making bubbles in the fluid, which are very detrimental to success. The other points mentioned in your letter are unimportant.

C. W. W. (Leamington). We do not know where you can procure amber varnish properly made. The expensive at first is not so in reality, because, from its extreme fluidity, a very small portion covers the picture.

W. G. Turner's paper is certainly the most certain. Old Whatman's is invaluable.

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JULY 22. 1854.]

## NOTES AND QUOTATIONS

LONDON, SATURDAY, JULY 22, 1854.

### Notes.

#### MANUSCRIPT OF COLERIDGE'S LECTURES IN 1812.

I am sorry that an accident prevented the fulfilment of my intention last week, respecting my short-hand notes of Coleridge's Lectures in Nov. and Dec. 1812, and Jan. 1813. I will endeavour now to make up for the deficiency by supplying a few quotations from them, observing, by way of preface, that, although forty years have elapsed since the Lectures were delivered, I have every reason to rely upon the accuracy of what I furnish: of course, my original short-hand memoranda are in the first person, and this form I have observed throughout my transcript; since, however brief my note, it gives the very words Coleridge employed, although I do not pretend to say that it gives all his words. I deeply regret that I was not then impressed with the necessity, as far as possible, of taking down the whole of what he uttered. He was not generally a rapid speaker, although continuous and flowing; and when in the full tide of his subject, when his face was lighted up almost with the appearance of inspiration, it was not easy to follow him; not so much on account of his volubility, as because I found it extremely difficult to keep my hands to their mechanical employment, and my eyes from becoming fixed upon his glowing countenance.

It is singular that I have not marked the date of the day on which any lecture was delivered, excepting the first on Monday, Nov. 18, 1812; but as Coleridge was thus to occupy every succeeding Thursday and Monday, and as I am not aware, from note or memory, that he failed, either from health or otherwise, in keeping his engagement, it is easy to calculate on what particular day the first, second, sixth, seventh, eighth, ninth, or twelfth lecture (the only ones of which I have yet recovered my notes) was pronounced.

Lecture I. was chiefly devoted to the causes of false criticism:

"1. Accidental, arising out of the particular circumstances of the age in which we live.

"2. Permanent, arising out of the general principles of our nature."

Into these I shall not now enter farther than to introduce a pleasant anecdote, which I had previously heard him mention in private society. He prefaced it thus:

"As a third permanent cause of false criticism, we may enumerate the vague use of terms; and here I may take the liberty of impressing upon my hearers the fitness, if not the necessity, of employing the most appropriate words and expressions even in common conversation, and in

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four classes:

"1. Sponges,  
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"2. Sand-glass  
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"3. Strain-bag  
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"4. Mogul dia  
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These were the concluding words of Coleridge's second lecture. In his third he thus alluded to the course he had recently given at the Royal Institution, mentioning the fact which he had previously stated in conversation, and which I introduced into my last paper in "N. & Q." He brought it forward as a reason why he had not chosen to prepare more than a bare outline of each lecture before he was called upon to give utterance to it.

"Not long since, when I lectured at the Royal Institution, I had the honour of sitting at the desk so ably occupied by Sir Humphrey Davy, who may be said to have elevated the art of chemistry to the dignity of a science, who has discovered that one common law is applicable to the mind and to the body, and who has enabled us to give a full and perfect Amen to the great axiom of Bacon, that 'Knowledge is power.' In the delivery of that course I carefully prepared my first essay, and received for it a cold suffrage of approbation. From accidental causes I was unable to study the exact form and language of my second lecture, and when it was at an end, I obtained universal and heartfelt applause. What a lesson to me was this, not to elaborate my materials, not to study too nicely the expressions I should employ, but to trust mainly to the extemporaneous ebullition of my thoughts! In this conviction I have ventured to come before you here, and I may add a hope, that what I offer will be received in the same spirit. It is true that my matter may not be so accurately arranged, it may not at all times fit and dovetail as nicely as could be wished, but you will have my thoughts warm from my heart, and fresh from my understanding; you shall have the whole skeleton, although the bones may not be put together with the utmost anatomical skill."

This image is not very agreeable in itself, and does not well express the fulness, grace, and beauty of Coleridge's usual style in the illustration of a subject, especially of a poetical kind. I am anxious to supply a few of his peculiar opinions upon those three great dramas, *Romeo and Juliet*, *The Tempest*, and *Hamlet*, but I have already occupied so much space in "N. & Q." that I must postpone farther extracts from his Lectures to a future opportunity.

J. PAYNE COLLIER.

Riverside, Maidenhead.

NICHOLAS FERRAR AND GEORGE HERBERT.

In "N. & Q.," Vol. ii., p. 445., several works relating to the Ferrars were noticed. To these others might be added; but my present business is to stimulate inquiry after the only biography of Nicholas Ferrar which is of much value\*, that by

\* That by Bishop Turner, as Dr. Peckard has remarked (p. xii.), and as we may judge from the *Gent. Mag.*,



his elder brother John. Thomas Baker, being allowed by the family to examine this, made an extract from it, omitting much in the earlier part, but retaining nearly the whole account of the Gidding settlement. His transcript preserves two (unpublished) letters of George Herbert, letters worthy of the man, in which he thanks his friend for a contribution towards building Leighton Church. As the most effectual means of eliciting the whole memoir, I propose to print this fragment. In the meantime I send this extract for your bibliographic readers (Baker's MSS., xxxv. 397.) :

"And as N. F. communicated his heart to him (Herbert), so he made him the Peruser, and desired the approbation of what he did, as in those three translations of Valdezzo, Lessius, and Carbo. To the first Mr. Herbert made an epistle, to the second he sent to add that of Cornarius' Temperance, and well approved of the last."

*The Hundred and Ten Considerations of Signior John Valdesso, . . . now translated out of the Italian copy into English, with Notes*, Oxford, Lichfield, 1638, 4to., is in the Bodleian, Cambridge University, and Sion College libraries. It has notes by George Herbert, and is licensed for the press by Thomas Jackson.\*

The edition of 1646 omits "The Publisher to the Reader," and (of course) Jackson's license; nor does it end with Valdesso's epistle dedicatory to his commentary upon the Romans. On the other hand, it has given the full date of Herbert's letter (the first edition omits the year), and has an index. The language is slightly different in the two editions. The *Hygiasticon* of Lessius, Angl. by T. S., 12mo. (Peckard, p. 216., says 24mo.), was published with Herbert's translation of Cornaro, *De Vitæ sobriæ commodis*, at Cambridge in 1634.

"June 15, 1634. Mr. Ferrar finished a translation of the *Instruction of Children in the Christian Doctrine*, by Ludovico Carbo. . . . In the year 1636 he sent this translation to Cambridge to be licensed for the press. But the authority prevailing at that time in the Uni-

Aug. 1772, p. 364., and from Mr. Macdonogh's book (Dodd's extract in the *Christian Mag.* for 1761, I have not yet been able to meet with), is not very much more than a compilation from John Ferrar. But where is Bishop Turner's MS.? Had Mr. Macdonogh a copy?

\* This edition, and that in small 8vo., "Cambridge, printed for E. D. by Roger Daniel, Printer to the University, 1646," are now before me. See Peckard's note, p. 210. *seq.*, and Mr. Holmes's in the new edition of Wordsworth's *Eccl. Biogr.*; vol. iv. p. 47., where, after giving an account of the book, he says: "It may be remarked as singular, that at the present time (1852), when so many books have been reprinted, a work translated by Nicholas Ferrar, having notes by George Herbert, and a preface (?) by Thomas Jackson, should have remained unnoticed." These notes of Mr. Holmes's add greatly to the value of Dr. Wordsworth's book; but much remains to be done, both in the notes and index. There are abundant materials, printed and MS., for a similar collection.

versity would not suffer it to be then published."—Peckard, p. 217. *n.*

Has this translation ever appeared?

J. E. B. MAYOR.

St. John's College, Cambridge.

P. S. — "E. D.," for whom the second edition of Valdesso was printed, is doubtless Edmund Duncon, Herbert's executor. This second edition (1646) has several new notes, which are printed in George Herbert's *Remains* (ed. Pickering); on the other hand, several of the original notes are omitted, and others altered. As this edition appeared after Herbert's death, we cannot be sure that the alterations have his sanction. At all events the editor should have printed all the notes of both editions and stated the variations. Barnabas Oley, in his *Life of George Herbert*, gives some account of the first edition; of Ferrar's other translations he says (p. xcix., Pickering, 1836) :

"He helped to put out Lessius, and to stir up us ministers to be painful in that excellent labour of the Lord, catechizing, feeding the lambs of Christ; he translated a piece of *Lud. Carbo*, wherein Carbo confesseth that the heretics (*i. e.* Protestants) had got much advantage by catechizing: but the authority at Cambridge suffered not that Egyptian jewel to be published."

#### AMERICAN SURNAMES.

The changes that have taken place in family names during the short period that has elapsed since the settlement of America by Europeans, lead us to believe in the greater changes that are reported to have occurred in surnames in the old world.

Whenever William Penn could translate a German name into a corresponding English one, he did so, in issuing patents for land in Pennsylvania: thus, the respectable Carpenter family in Lancaster are the descendants of a Zimmerman.

Many Swedish and German names have suffered change: from Soupli has come Supplee; from Up der Graeff, Graeff and Updegrove; from Hendrick's son, Henderson. The district of Southwark, in this county, covers ground once owned by a Swede named Swen. His son was called Swen's son, from whom the Swanson family derived their name. The Vastine family came from a Van de Vorstein.

A person whose family name was Sturdevant, Englished it into Treadaway a few years ago; and a family which during the Revolution spelt their name Boehm have since *softened* it into Bumm.

Occasionally a French name is translated. One of two brothers living near this city is known as Mr. La Rue, his brother as Mr. Street. Several New England names are corrupted from those of the French Acadians: thus Bumpus comes from



Bon pas, Bunker from. Bon cœur, and Peabody from Piebaudier.

Buckalew is evidently a corruption of Buckleugh, and Chism of Chisholm.

A large family in Virginia and other southern states spell their name Taliaferro, and pronounce it Toliver. Have they any connexion with the Norman Taillefer?

Christ is a family name among the Pennsylvania Germans. It is pronounced Crist, like the first syllable of christian.

Pope and Dryden kept adjoining stores in Baltimore not long ago: the signs of two merchants in adjoining stores in this city formed a short sentence when read together, "Peter Schott" and "Jonathan Fell."

Col. Pancake was a military man of some note here shortly after the Revolution; fifty years ago Captain John Pissant was an eminent political character in Gloucester county, N. J.

The name of Schoolcraft is said to be a corruption of Calcraft, arising from the fact that a Mr. Calcraft kept *school* in or near Albany, N. J.

Two merchants trading under the firm of Swindler and Co., dissolved partnership in Columbia, S. C., about ten years ago. It is more surprising that the partnership was ever formed.

Mr. Pickup is the proprietor of an omnibus line in this city.

We have some names among us wearing a classical air. Mr. Cadmus keeps a shoe store: Pastorius is a name in use, being probably a translation, or attempt at it, by some German named Schaeffer. Arcularius and Curtenius are New York names, probably of Dutch origin. A Mr. Cato has lately applied for the benefit of the Insolvent Law.

Mr. Violet Primrose is a respectable saddler in our city, where we also have Mr. Rees Wall Flower, who at one time lived in Garden Street.

A family which has resided here for several generations, and called itself Dipperwing, which was occasionally varied by others to Tipperwings, has recently resumed its correct name, De Perven. A tombstone enabled them to make the correction.

Mr. Dickens's *nom de plume*, Boz, was borne by a Philadelphian about seventy years ago, at which time the name of Susan Boz was frequently entered in the index at the office of the Recorder of Dees as a grantor or grantee of real estate.

Two persons in this city bear the name of Wizzard. A Mr. Gambler has been nominated a director of the public schools.

A late California newspaper announces the marriage of Mr. John Snook of San Francisco. A small stream emptying into the Hudson River is called Snookskill, which seems to imply that the name Snooks is of Dutch origin.

A respectable old Quaker family in this State spell their name Livesey, but it is almost universally pronounced Loozeley. This corruption is said to date from the time when the *u* and the *v* were confounded; but this does not explain the introduction of the second *l* in Loozeley.

A Mr. Gobble was plaintiff in an action of ejectment brought in Centre County, Pennsylvania, a few years ago; and John Gudgeon has lately been arrested in Baltimore for a misdemeanour.

There is a family in this city named Mush.

A Quakeress named Hannah Active recently died here; and the name of Catharine Fix appears in the list of letters uncalled for at the Post-Office.

UNEDA.

Philadelphia.

#### ANTIQUITIES OF THE EASTERN CHURCHES.

There was published in London, in the year 1682, a small book containing a variety of interesting matters in biblical literature, and illustrating the condition of the oriental churches, but of which every copy that I have yet seen has evidently been mutilated by the cancelling of a portion while at press or before publication. The title is, —

"Antiquitates Ecclesiæ Orientalis, clarissimorum virorum Card. Barberini, L. Allatii, Luc. Holstenii, Joh. Morini, etc. Dissertationibus epistolicis enucleatæ; Nunc ex ipsis Autographis editæ. Quibus præfixa est Jo. Morini, Congr. Orat. Paris, PP. [R. P. ?] Vita. Londini, 1682, 8vo."

The editor's name is not given, but a short address to the reader tells us that the collection of epistles had been found among the books of Father Amelot of the Oratory, after his decease; that the entire had been purchased from his heirs, and were now edited from the originals. The address to the reader is followed by an index, or rather enumeration of the epistles, ninety-four in number; but on examining the book itself we find but ninety-three, although the paging and signatures run regularly and without any apparent deficiency. Not so, however, the numeration of the epistles, the ninetieth being immediately followed by the ninety-second. The ninety-first is wanting, but from the index we learn that it is related to the intended expedition of some English Benedictines by a Catholic bishop:

"D. de Sanes Episcopus Madoviensis, Cardinali Bagni monachos aliquot Anglos Benedictinos congregationis Madriticæ cur urbe sua expelli velit declarat."

It may be that some copies got abroad before this expurgation was effected; if so, and that such can now be found, some additional illustration might be had of the incessant rivalry, perhaps



mutual hostility, of the secular and regular clergy.

There is another edition of this book printed at Leipsic, 1683. (Fysher, *Catal. impr. Libb. in Bibl. Bodl.*, sub voce "Morinus.")

The original edition is noticed by the Leipsic reviewers (*A. A. Erudd.*, 1682, p. 176.), but they do not remark any omission or mutilation; is it not likely that they would have animadverted on such a defect did it appear in their copy?

ARTERUS.

Dublin.

### Minor Notes.

*Sir William Hamilton.*—Mr. Burton, in his *History of Scotland*, vol. i. pp. 40, 41., after noticing Sir Robert Hamilton of Preston, observes in a note, —

"The name of this fierce and eloquent fanatic may recall that of an eminent descendant, who applies a like energy of mind and resoluteness of purpose to a domination over the empire of thought and knowledge."

The descendant is evidently meant for Sir William Hamilton, whose eminence is unquestionable, but who would not, we think, consider it as any compliment to be compared to this puddle-headed Puritan. But Sir William was not the descendant of Sir Robert, the fourth baronet, who died on the 5th September, 1701, without lawful issue, never having been married. The baronetcy remained in abeyance until claimed by the present Sir William, who had to go back to 1505 to prove he was the heir male of the body of John Hamilton of Airdrie, the second son of Sir Robert Hamilton, Knight, in the male descendant of whose eldest son the baronetcy was created, 5th November, 1673. The immediate ancestor of Sir William was called Methusalem.

J. M.

Edinburgh.

*Epigram on two Contractors.*—A friend lately repeated to me the epigram of which I inclose a copy. It was, as he told me, made during the first American war, and was in the newspapers at that time. Can any of your correspondents state in what newspaper it is to be found, and who was the author? It may amuse your readers in reference to the late much-talked-of topic regarding military contracts:

"To cheat the publick two contractors come,  
One deals in corn, the other deals in rum:  
Which is the greatest rogue, I pray explain?  
The rogue in spirit, or the rogue in grain?"

A.

To "thou," or to "thee."—Whatever may be said as to the necessity of coining new words, there can be but one opinion as to the propriety of determining at once the form in which such

words should be employed. For instance, Thorpe, in his *Northern Mythology*, vol. iii. p. 81., has the verb "to thou:"

"In his master's absence he always *thoued* him."

While Southey, in *The Doctor*, ch. cxxlii., uses the verb "to thee:"

"When this excitement had spent itself, he sought for quietness among the Quakers, *thee'd* his neighbours, wore drab, and would not have pulled off his hat to the king."

Can there be any doubt that the form used by Thorpe is the more correct one?

HENRY H. BREEN.

St. Lucia.

*Curious Entries.*—Extracts from the accounts of the constables of the parish of Great Staughton, Huntingdonshire:

|                                                                                                                                                                 | s. | d. |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|----|----|
| "[1647, Dec.] Itm, paid for charges spent upon the man that watched John Pickle all night and the next daie till he was married - - -                           | 1  | 0  |
| "[1648, Nov.] Itm, paid to a stranger for helpinge to carry the corps to buryal that dyed at the highewaie, and was laid in the street by some of the end - - - | 0  | 4  |
| "Itm, paid for bread and beire for the companie then - - -                                                                                                      | 1  | 0  |
| "Itm, given to a woman that was bereaved of her witts the 26 of Aprill, 1645 - - -                                                                              | 0  | 6" |

JOSEPH RIX.

St. Neots.

*Ebullition of Feeling.*—Your correspondent (Vol. vii., p. 593.) who describes the influence of rage or anger upon Lord Tyrconnel on being refused an entrance into the city of Londonderry by burning his wig, will find many equally singular manifestations in other generals. Thus, it is recorded, on learning the fall of Badajos, in Spain, Marshal Soult broke the plates and dishes he was then using. And our own Wellington, on hearing that Marmont was crossing the Douro, rose hastily from his seat, overturned his table, and broke the utensils thereon arranged for his own repast. The three events evidently produced different ebullitions of feeling: the first was decidedly disappointment, the second rage, and the third pleasurable excitement on the certainty of victory.

The tale of doing violence to the "wig" brings to my mind a familiar ruralism, perhaps peculiar to Norfolk, where we have a condemnatory imprecation used in cases of doubt: the rustic contemplating physical defeat on the advantages of an opponent, concludes his resolve to encounter the difficulty by exclaiming,—

"I will try, don't dash my wig."

There may be some connexion between the "incendiarism" and swearing by the "wig," which may be made amusing and instructive, without entering upon every "saying" from the



siege of Londonderry to the year 1854, memorable for the theft of a Judge's wig. H. D.

*Preservation of Monumental Inscriptions.*—If the act of parliament which is to authorise the removal of certain City churches, provided also that copies of all inscriptions on the monuments removed should be verified in the presence of certain authorities, and that such verified copies of inscriptions should be receivable in evidence, as the originals might be, the difficulty entertained by Lord Palmerston in the matter might thus be removed. T. F.

### Queries.

#### CHILDREN NURTURED BY WOLVES IN INDIA.

*An Account of Wolves nurturing Children in their Dens*, by an Indian Official, Plymouth, 1852.—This curious pamphlet was published two years since at Plymouth, under the anonymous designation of "an Indian Official." It is reported that the author is Col. Sleeman, whose name is well known not only as the exterminator of the Thugs, but also as a high authority on Indian affairs. The statements which it contains are, however, so strange and improbable, that it is desirable that they should be authenticated by some avowed writer. For this reason I am desirous of calling the attention of the readers of "N. & Q." to its contents.

This pamphlet then alleges that native children have, in certain districts of India, been in their early years either carried away by a she-wolf, or fallen into her power; that they have been nurtured by the wild animal; that they have subsequently been seen, in a wild state, in the company of their adopted mother; and that they have been rescued from her, and restored to the care of human beings. The following is the first case mentioned by the anonymous writer:

"There is now (he says), at Sultanpoor, a boy who was found alive in a wolf's den near Chandour, ten miles from Sultanpoor, about two years and a half ago. A trooper, sent by the native governor of the district to Chandour, to demand payment of some revenue, was passing along the bank of the river, near Chandour, about noon, when he saw a large female wolf leave her den, followed by three whelps and a little boy. The boy went on all fours, and seemed to be on the best possible terms with the old dam and three whelps, and the mother seemed to guard all four with equal care. They all went down to the river and drank, without perceiving the trooper, who sat upon his horse, watching them; as soon as they were about to turn back, the trooper pushed on to cut off, and secure the boy; but he ran as fast as the whelps could, and kept up with the old one. The ground was uneven, and the trooper's horse could not overtake them. They all entered the den; and the trooper assembled some people from Chandour with pickaxes, and dug into the den. When they had dug in about six or eight feet, the old wolf bolted with her three whelps and the boy. The

trooper mounted and pursued, followed by the fleetest young men of the party; and, as the ground over which they had to fly was more even, he headed them, and turned the whelps and boy back upon the men on foot, who secured the boy, and let the old dam and her three cubs go on their way."

The boy was taken to the village; but he behaved like a wild animal, trying to escape on his way into holes or dens; and, instead of articulate speech, making only an angry growl or snarl. He avoided grown-up persons, but bit at children; he rejected cooked meat, but ate raw flesh, which he put on the ground under his hands like a dog. He would not allow any one to come near him while he was eating, but he would share his food with a dog. The trooper left the boy in charge of the Rajah of Husunpoor, and the latter sent him to Cap. Nicholetts, who commanded the first regiment of Oude Local Infantry at Sultanpoor. From this time he remained in charge of Capt. Nicholetts' servants; he was apparently nine or ten years old when found; he lived about three years afterwards, and died in August, 1850. His features were coarse; his countenance was repulsive, and he was very filthy in his habits. He ate and drank greedily; would devour half a lamb at a time, and was fond of taking up earth and small stones and eating them. He could never be induced to keep on any kind of clothing, even in the coldest weather. He was inoffensive except when teased. He was never known to laugh or smile; or to speak, until within a few minutes of his death, when he said that his head ached. He understood little of what was said to him, and seemed to take no notice of what was going on around him. He formed no attachment for any one, nor did he seem to care for any one. He shunned human beings of all kinds, and would never willingly remain near one. He used signs when he wanted anything, and very few of them, except when hungry; and he then pointed to his mouth. To cold, heat, and rain, he appeared to be indifferent; and he seemed to care for nothing but eating.

The account of the boy, while he was under the care of Capt. Nicholetts, authenticated by the testimony of an English officer, is entitled to our implicit belief; it leaves no doubt that he was an idiot, and that he exhibited unmistakeable marks of mental imbecility. The account of his first discovery, however, rests upon a very different foundation. It is a mere hearsay story, conveyed by the Rajah of Husunpoor to the English officer, and told to him by a native unnamed trooper. In order to ascertain what this trooper really saw, it would have been desirable that he should have been examined and cross-examined by an Englishman.

The next case is that of a boy three years of age, the son of a cultivator at Chupra, twenty



miles east from Sultanpoor. In March, 1843, the child was taken into the fields by his parents; and while the father was reaping, and the mother gleaning, a wolf rushed upon him; caught him up by the loins, and made off with him towards the ravines. The boy was not heard of for six years: at the end of that time, two sepoy, watching for hogs at the edge of a jungle, ten miles from Chupra, saw three wolf-cubs and a boy come out of the jungle, and go down together to the stream to drink. The sepoy watched them till they had drunk, and were about to return, when they rushed towards them. All four ran towards a den in the ravines. The sepoy followed as fast as they could, but the three cubs had got in before the sepoy could come up with them; and the boy was half way in, when one of the sepoy caught him by the hind leg and drew him back. He seemed very angry and ferocious, bit at them, and seized in his teeth the barrel of one of the guns, which they put forward to keep him off, and shook it. They, however, secured him, brought him home, and kept him for twenty days. They could then make him eat nothing but raw flesh. He was soon after recognised by the cultivator's widow (the man having in the mean time died) in a neighbouring village as her son, and identified by some marks on his body. She took him home, and kept him for two months. He preferred raw flesh to cooked, and fed on carrion when he could get it. When a bullock died, and the skin was removed, he went and ate of it like a village dog. His body smelt offensively. At night he went off to the jungle. The front of his knees and elbows had become hardened, from going on all fours with the wolves. He never spoke articulately, and he showed no affection for his mother. At the end of two months, the mother, despairing of ever making anything of him, left him to the common charity of the village. The account of this boy's physical and mental state is similar to that of the former one. As in the other case, the evidence of the sepoy, who are said to have found the boy with the wolf-cubs, is not obtained at the fountain-head, but is filtered through intermediate informants. It is therefore of little value.

Another case of a boy, whose body was originally covered with short hair, who could walk, but never could be taught to speak, was also reported by the Rajah of Husunpoor. The hair, however, by degrees disappeared, in consequence, as the Rajah stated, of his eating salt with his food. It is alleged that this boy "had *evidently* been brought up by wolves;" but it is not pretended that he was ever seen in company with a wolf.

About 1843 a shepherd, twelve miles from Sultanpoor, saw a boy trotting upon all fours by the side of a wolf one morning, as he was out with his flock. With great difficulty he caught the

boy, who ran very fast, and brought him home. He fed him for some time, and tried to make him speak, and associate with men or boys, but he failed. He continued to be alarmed at the sight of men, but was brought to Colonel Gray, who commanded the first Oude Local Infantry at Sultanpoor. He and Mrs. Gray, and all the officers in cantonments, saw him often, and kept him for several days. But he soon after ran off into the jungle, while the shepherd was asleep. It seems in this case as if the account of the finding of the boy had been given to the English officers by the eye-witness; but this is not distinctly stated, nor is it said that the shepherd was a person whose unsupported statement could be safely believed.

Another case, reported by a respectable landholder on the estate of Husunpoor, ten miles from the Sultanpoor cantonments, is that of a boy, nine or ten years of age, who was rescued by a trooper, eight or nine years previously, from wolves, among the ravines on the road. He preferred raw meat, he could not utter any articulate sound, but could understand signs; he walked on his legs, but there were evident marks on his knees and elbows of his having gone very long on all fours; and when asked to run on all fours he used to do so, and went so fast that no one could overtake him. A shepherd claimed the boy as his son, and said that he was six years old when the wolf took him off at night some four years before. In this case again the evidence is hearsay, and the rescue of the boy from the wolves by the trooper is said to have taken place eight or nine years before the time when his account, having passed through an uncertain number of intermediate links, reached the English officers.

The last case is that of a boy, about ten years old, who was seen by a trooper, in the Bahraetch district, with two wolf-cubs, drinking in a stream. The trooper, who had a companion with him, managed to seize the boy, and put him on his saddle; but the boy was so fierce, that, though his hands were tied, he tore the trooper's clothes, and bit him severely in several places. The trooper gave him to the Rajah of Bondee, but his wild and filthy habits soon tired both the rajah and a comedian, into whose hands he afterwards fell. He was subsequently taken up by a lad name Janoo, who rubbed him with mustard seed soaked in water, and fed him with vegetable food, in the hope of curing him of his offensive odour, but without success. He had hardened marks upon his knees and elbows from having gone on all fours. With a good deal of beating and rubbing of his joints with oil, he was made to stand and walk upon his legs like other human beings. He was never heard to utter more than one articulate sound, and that was "Aboodeea," the name of the little daughter of the Cashmere comedian. In about four months he began to un-



derstand and obey signs. He was unwilling to wear clothes, took them off when left alone, but put them on again in alarm when discovered; and to the last often injured or destroyed them by rubbing them against trees or posts, like a beast, when any part of his body itched.

"One night, while the boy was lying under the tree, near Janoo, Janoo saw two wolves come up stealthily, and smell at the boy. They then touched him, and he got up, and instead of being frightened, the boy put his hands upon their heads, and they began to play with him. They capered around him, and he threw straw and leaves at them. Janoo tried to drive them off, but could not, and became much alarmed; and he called out to the sentry over the guns, Meer Akbur Allee, and told him that the wolves were going to eat the boy. He replied, 'Come away, and leave him, or they will eat you also;' but when they saw them begin to play together, his fears subsided, and he kept quiet. Gaining confidence by degrees, he drove them away, but after going a little distance they returned, and began to play again with the boy. At last he succeeded in driving them off altogether. The night after three wolves came, and the boy and they played together. A few nights after four wolves came, but at no time did more than four come; they came four or five times, and Janoo had no longer any fear of them, and he thinks that the first two that came must have been the two cubs with which the boy was first found, and that they were prevented from seizing him by recognising the smell: they licked his face with their tongues as he put his hands on their heads."

Whenever the boy passed the jungle he always tried to escape into it; at last he ran away and did not return. About two months after he had gone, a woman of the weaver caste, from a neighbouring village, came and gave such a description of marks on the boy's body, as identified him as her son, who had been taken from her five or six years before, at about four years of age, by a wolf. The author of the pamphlet states that the circumstances regarding the boy, after he had been brought to the village, were verified before him by Janoo and the other original witnesses; in this, however, as in the other cases, the trooper's story, who is supposed to have seen the boy with the wolf-cubs, rests on hearsay.

The author makes at the end the following remark:

"From what I have seen and heard, I should doubt whether any boy, who had been many years with wolves, up to the age of eight or ten, would ever attain the average intellect of man. I have never heard of a man who had been spared and nurtured by wolves having been found; and as many boys have been recovered by wolves after they had been many years with them, we must conclude that, after a time, they either die from living exclusively on animal food before they attain the age of manhood, or are destroyed by the wolves themselves, or other beasts of prey, in the jungles, from whom they are unable to escape, like the wolves themselves, from want of the same speed."

As the question stands upon the facts related in this pamphlet, there is no satisfactory proof of any boy having been found in the care of wolves,

or in their company. In none of the stories is this part of the case traced distinctly to the testimony of an eye-witness. This important defect in the evidence renders a suspense of belief necessary, especially as many of the circumstances, supposed or reported, are in themselves highly improbable.

In the first place, it is difficult to understand why certain children should be spared by the wolves, when it is stated to be their habit to kill and eat those which they carry off. The writer of the pamphlet states that the vagrant communities near Sultanpore, who do not object to killing wild animals, very seldom catch wolves, though they know all their dens, and could easily dig them out, as they dig out other animals. This is supposed to arise from the profit which they make by the gold and silver bracelets, necklaces, and other ornaments, which are worn by the children whom the wolves carry to their dens and devour, and are left at the entrance of these dens. If the gold ornaments of the children carried off and devoured by wolves are sufficiently numerous to be a regular source of profit to the vagrant communities, the number of children killed must be considerable.

Even, however, if we suppose a wolf, from some unaccountable caprice, to spare a child which it carries off, it is difficult to understand how the child can be reared. The children alleged in this pamphlet to be carried off are not infants, but of the age of three or four years. They would not, like Romulus and Remus, have been suckled by a wolf; but they must have been fed upon flesh which the wolf procured for them. This is an office which wolves are not in the habit of performing for their own young; and it is not apparent why they should undertake to perform it for a child. Besides, if a child were to live in an Indian forest with a wolf, it might conceivably be spared by its own protector; but how could it avoid falling a prey to other wolves and wild beasts?

The account of the wolf-boys running upon all-fours, and of the anterior part of their knees and elbows becoming hardened, seems inconsistent with the structure of the human body, to which erect and not quadrupedal progression is essential. The swiftness of these boys, and the difficulty with which one of them was caught by the fleetest young men of the pursuing party, is quite unintelligible. The extent to which the children are represented as bestialised by the association with wolves, and by the sylvan life, particularly the growth of hair upon one of them (like Orson in the nursery tale), savour of the marvellous, and resemble the stories circulated by the enemies of vaccination, about the growth of horns and other bovine appendages from the persons vaccinated. The freemasonry described as existing between



the boy under Janoo's care and various strange wolves, who visited him and played with him while he was with Janoo, also is a very strange circumstance.

All the stories agree in representing the children carried away by the wolves as above the age of infancy, and as becoming brutalised by the lupine nurture; so that when they are rescued from the wolves, and restored to human association, they are destitute of the leading attributes of man, moral and intellectual. These stories, therefore, afford no confirmation of the story of Romulus and Remus, who were suckled by the wolf, and who were after a few days found by the shepherd Faustulus, and given to be nurtured by his wife.

In case these remarks should fall under the eyes of any person who has the means of making local inquiries in India respecting an alleged case of a boy rescued from wolves, it may be permitted to suggest that, for the purpose of ascertaining the truth, it would be desirable to take the deposition in writing of the person who professes to have found the boy in company with the wolf, and to cross-examine him closely as to the particulars. It is likewise to be wished that one of the idiot boys, who are reported to have been nurtured by wolves, should be examined by a scientific medical man, who would be able to throw light upon the physiological aspect of the question. L.

POPIANA: DUBLIN (1727) EDITION OF "THE DUNCIAD."

Has any of your correspondents ever seen an edition of the *Dunciad*, 1727? Pope himself, in his notes to the first acknowledged edition of 1729, says distinctly and repeatedly, that an "imperfect edition" was published in Dublin in 1727, and republished in London in that year both in 12mo. and in 8vo. But Malone did not credit this statement, and believed it to be a trick of Pope's. The first edition of the *Dunciad* being, as he thought, one with the frontispiece of an owl, and this imprint: "Dublin printed, London reprinted for A. Dodd, 1728."

It is hard to conceive why Pope (fond as he no doubt was of manœuvring) should have put forward a wanton falsehood on a point of, as it seems, no importance, and which must have been at the time of public notoriety; but I have looked for the alleged Dublin edition in vain. C.

Minor Queries.

MS. on Church Unity, &c. — A few years since I purchased a polemical treatise in MS., and should be glad if any of your readers could assist me in

determining the authorship, which, I imagine, will not be a difficult matter to do. It is apparently in the handwriting of an amanuensis, but corrected throughout by the author. Its date is, as I suppose, between 1660 and 1680. Hammond and Baxter are both referred to, and the subject-matter is a defence of Church Unity and Diocesan Episcopacy. The following quotation will enable some of your readers to determine the authorship, and inform me whether the MS., which is evidently prepared for the press, has ever been printed:—

"But you'll say you have reason for what you teach, viz., that it is a knowne thing that all church power dooth worke only on the conscience, and therefore only prevailes by procuring consent and cannot compell.

"Which position, if not rightly understood, and not rightly applyed, may give countenance to any kind of disobedience and rebellion. I shall refer you to what I have written on this point in my Appollogy for the discipline of the antient church, p. 42. The sum whereof is that conscience must be grounded upon s . . . and certain knowledge; this is the light of the understanding which must guide the will to choose," &c. W. DENTON.

Author of "Paul Jones." —

"Paul Jones, or the Fife Coast Garland; a heroical poem in four parts, in which is contained the Oyster Wives of Newhaven's letter to Lord Sandwich."

This is the title of a very scarce poetical satire, privately printed at Edinburgh in 1779, 4to., and consisting of thirty-seven pages. I have endeavoured to trace the name of the author, but without effect; perhaps some of your numerous readers may be more successful. My copy belonged to Archibald Constable the bookseller, whose collections relative to Scottish literature were very valuable. J. M.

Edinburgh.

Lead Paint as a Protection for Timber. — Can any correspondent afford some approximate idea of the period at which paint first began to be applied to the wood-work of buildings as a protection from damp, weather, &c.? I have seen doors of very ancient buildings, apparently cotemporary, or certainly of considerable age, in a good state of preservation, with a slight fibrous incrustation over the heart of oak below, but which bore no evidences of having ever been in contact with a paint-brush. BALLIOLENSIS.

Mr. Ranulph Crewe's Geographical Drawings. — Dr. Gower, in his *Sketches of Materials for a History of Cheshire*, 3rd edit., p. 64., in noticing the accomplishments of Chief Justice Crewe's grandson, the above-named gentleman, who was barbarously assassinated at Paris in 1656, states that Mr. Crewe excelled to that degree in the fine arts,



and particularly in *drawing*, that his geographical delineations were impossible to be distinguished from the best engraved maps.

Are any of the geographical drawings of Mr. Crewe, alluded to by Dr. Gower, now in being? and where are they to be met with? CESTRIENSIS.

"Follow your Nose."—In what collection of tales published in 1834, and reviewed the same year in the *Athenæum* or *Literary Gazette*, shall I find the tale entitled "Follow your Nose?" I have searched *Lays and Legends of Various Nations* in vain, or at least the first to the sixth numbers inclusive. JUVERNA, M.A.

*Cases of Walkingham, Duncalf, Butler, and Harwood.*—In the preface to the Philadelphia reprint of Bishop Burnet's *Life of the Earl of Rochester*, the author says:

"The cases of Walkingham and Duncalf are attested by such evidence as would support a civil action, or convict a criminal in any court in the world; and, as these show the judgments, so do those of V. Butler and R. Harwood the immediate and palpable interposition of divine Grace."

There is no other allusion to the above-mentioned persons: so that I presume their cases are well known in America. Can any of your readers tell me what they are, or where I can find them?

P. S.

*Ponds for Insects.*—A London naturalist, with but very little time for collecting, would feel much obliged if some of the entomological readers of "N. & Q." would inform him of the exact localities of a few good ponds for insects (particularly the aquatic *Coleoptera*), within convenient walking distance—say four or six miles—of the north or north-west of the metropolis. Also, a favourable spot for the mollusc *Paludina vivipara*.

DYTICUS.

*Lely's Portraits.*—Are there any very small portraits by Sir P. Lely extant? One has been shown to me painted on silver in oil, about an inch long, and three quarters wide, which the owner says is a Lely, and appears to be a portrait of Charles II.

W. H.

*Legend of a Monk.*—The case of St. Denis, mentioned in "N. & Q." (Vol. ix., p. 250.), was surpassed by that of a priest who carried his heart in his hand, after it had been cut out of his body by the Turks, from Dalmatia to Italy.

I read the account in a compilation which gave no authorities; but the story looks old, and I shall be obliged by any of your correspondents referring me to an *authentic* source.

W. M. T.

*Griffith Williams, Bishop of Ossory.*—Allow me to correct a misprint in Vol. ix., p. 421., where I am made to ask for any facts relative to the life of "Griffith, William," instead of *Griffith*

*Williams.* Williams was a native of Wales, and gives, in his multifarious writings, a great many incidents of his life. A correct list of his works would be a desideratum to

JAMES GRAVES.

Kilkenny.

*German Maritime Laws.*—Can any of the readers of "N. & Q." oblige the undersigned by referring him to any modern writer on the above (either in German or Latin)?

H. C. C.

*Warren of Pointon, co. Chester.*—Do the pedigrees of the County Palatine comprise that of the Warrens of Pointon? And does it appear that Edward Warren, Dean of St. Canice, diocese of Ossory, A.D. 1626—1661, was of that family? Were there other families of the same name in co. Chester? An answer to all or any of these Queries will oblige.

JAMES GRAVES.

Kilkenny.

*Letter of James II.*—King James II. is said to have declared, in a letter to his daughter Mary, that the reason which first turned his attention to the Church of Rome, was the virulence of the court preachers against it. Can any of your correspondents quote the words of this letter, or give any information as to where it is to be found? Z.

*Christening Ships.*—A recent ceremony, at which the Queen officiated, suggests the Query, Whence is derived the custom of christening vessels by breaking a bottle of wine over them, and what is the earliest instance of this custom?

If this ceremony be not a caricature of the Sacrament of Baptism, it is probably a parody on a custom which obtains in Roman Catholic countries of *blessing* a vessel when she is about to be launched, and sprinkling it with holy water.

EIRIONNACH.

*Boodle.*—Who was Boodle, the venerable host to whom the celebrated Club in St. James's Street owes its name? Gibbon dates several of his letters, in 1772 and 1774, from this Club.

J. YEOWELL.

*The Domum Tree at Winchester.*—Local tradition holds that it was formerly the custom at Winchester to sing the celebrated college ode, "Dulce Domum," under the old tree of that name near the Itchen wharf. Was it ever so, and when was it discontinued?

HENRY EDWARDS.

*The "Heroic Epistle."*—It is said in *Public Characters* (vol. i. p. 253.) that about 1776 the author of *An Heroic Epistle to Sir Wm. Chambers* wrote *An Heroic Epistle to Dr. Watson*. If so, when and where was it published? It is not in Almon's edition of what he calls *The Works*, &c. of author of *Heroic Epistle*.

E. H. T.



*Minor Queries with Answers.*

*Monuments in the Burial-ground of St. George the Martyr.*—This burial-ground is near to the Foundling Hospital. Can any correspondent say if any copies of inscriptions on the monuments exist? There was one inscription on a tomb of the date of 1730, that is worn out by rain and damp, that the writer wishes to recover. It were to be desired that, in each parish, there were preserved a "monument-book," in which the inscriptions on every tomb and monument were inserted so soon after their date as might be practicable.

T. F.

[We subjoin a copy of the inscription required by our correspondent, which is on the base of a high and very handsome stone obelisk:—"In this vault lies the body of THOMAS FALCONER, Esq., descended from an ancient honourable family of the same name in Scotland, who, after having been employed eighteen years by the Hon. East India Company at Bengal, returned into England in 1727, with the just reward of his extensive skill and honest industry in commerce; an established good name, and a very ample fortune; with that rare felicity and largeness of mind, that knew the pleasure of possessing only from the power it gave him of dispensing; of being generous to his acquaintance, grateful to his friends, and charitable to the poor; with the same sound Church-of-England principles in religion that he took with him from home, and in which he died on the 25th of January, 1729-30, in the 35th year of his age. To the memory of this, her much-beloved Son, his Mother erected this monument." In the same burial-ground is a handsome monument, with an urn at top, to the memory of that good man Robert Nelson, the author of *Fasts and Festivals*.]

*W. De Britaine.*—In 1682 was printed,—

"Humane Prudence, or the Art by which a Man may raise himself and fortune to Grandeur. By A. B. The second edition, with the addition of a Table. London, printed for John Lawrence at the Angel in Cornhill, near the Royal Exchange; small 8vo."

In the address by the bookseller to the reader, it is remarked:

"I have had these few sheets so long by me, that the author (who is a gentleman of modesty and worth) has even almost forgot them."

The first edition I never saw, but I presume the address to both editions is the same, and that the only variation between the two is the addition of the "Table."

Twenty-eight years afterwards (1710) there was printed in London for Richard Sare, at Gray's Inn Gate, in Holborn,—

"Humane Prudence, or the Art by which a Man may raise himself and his fortune to Grandeur. The tenth edition, corrected and very much enlarged."

This is undoubtedly the same work as that previously noticed, only much enlarged, but not much improved, by the introduction of anecdotes and illustrations taken chiefly from the Italian novelists. The original address, however, is

omitted, and there is substituted a dedication "To the Virtuous and most Ingenious Edw. Hungerford, Esq.," which is subscribed "W. de Britaine," and in which this passage occurs:

"Some part of this manual was formerly dedicated to a person of great honour and merit, who is since dead; and you being the next heir of all his virtues, no man has a juster title to 'humane prudence' than yourself."

Now, although W. de Britaine has been recognised as the author in the catalogue of the Bodleian, in Watt, and elsewhere, what evidence is there either of such a person really existing, or, if he did exist, of his being the author of this valuable and curious manual? If there was such a person, he, although, as the bookseller tells his readers, "a gentleman of *modesty* and worth," must have got quit of his bashfulness very speedily. My own impression is that W. de Britaine, whoever he may be, did not write the work, but that, having found it an excellent text-book, he made such spicy additions to it, as might suit the existing taste of the public, and enable him to make a little money.

Perhaps some of your numerous readers may possess the intermediate editions, and be able with their aid to throw some light on the authorship; and particularly the one "formerly dedicated to a person of great honour" would give his name in all probability, as well as that of the dedicator.

J. M.

Edinburgh.

[We have before us the sixth edition "corrected and enlarged by the author," published in 1693, by J. Rawlins for R. Sare, at Gray's Inn Gate. Also, the ninth edition corrected and enlarged (the words "by the author" are omitted), published in 1702, by Richard Sare, at Gray's Inn Gate. Both editions contain the dedication to Edward Hungerford, Esq., with a few verbal alterations. In one of them is written in pencil "William de Britaine, *pseud.*" Our correspondent may probably get a clue to the author from two articles which appeared in the *Gentleman's Magazine* for 1793, pp. 124. 711.]

*Early Salopian Pedigrees.*—I am desirous to ascertain if there be any collection of pedigrees, either in MS. or print, treating of the early history and connexions of old Shropshire families, more especially in and near the ancient borough of Bridgnorth? I allude more particularly to such families as flourished in the first four centuries after the Conquest. I am aware that the ancient records of the corporation of Bridgnorth perished during the civil war, otherwise a search through them might have materially assisted me in the object I have in view.

T. HUGHES.

Chester.

[Our correspondent may consult with advantage Mr. Sims's valuable *Index to the Pedigrees and Arms contained in the Herald's Visitations, and other Genealogical Manuscripts in the British Museum*, art. Shropshire, which gives a bird's-eye view of the different families and their respective localities.]



*Bear and Ragged Staff.*—When was the crest of the “bear and ragged staff” first assumed by the family of Leicester? Is there any known reason for the combination of the two parts of this crest?

J. G. T.

Falconhurst.

[Robert Dudley, Earl of Leicester, was the first of that family who adopted this right noble cognizance of the Beauchamp-Nevilles. Fuller, in his *Worthies*, art. Warwickshire, says, “When Robert Dudley was governor of the Low Countries, with the high title of his excellency, disusing his own coat of the green lion with two tails, he signed all instruments with the crest of the bear and ragged staff. He was then suspected, by many of his jealous adversaries, to hatch an ambitious design to make himself absolute commander (as the lion is king of beasts) over the Low Countries. Whereupon some (foes to his faction, and friends to the Dutch freedom) wrote under his crest, set up in public places:

‘*Ursa caret caudâ, non queat esse Leo.*’

‘The bear he never can prevail  
To lion it, for lack of tail:’

which gave rise to a Warwickshire proverb, in use at this day, “The bear wants a tail, and cannot be a lion.” This singular cognizance sprang, according to the family tradition, from Arthgal, one of the knights of King Arthur’s Round Table. *Arth* or *narth*, in the British language, is said to signify a bear; hence this ensign was adopted as a rebus or play upon his name. Morvidus, another earl of the same family, a man of wonderful valour, slew a giant with a young tree torn up by the roots and hastily trimmed of its boughs. In memory of this exploit his successors bore as their cognizance a silver staff in a shield of sable. (Lower’s *Curiosities of Heraldry*, p. 164.) That pious and amorous Saxon cavalier, Guy Earl of Warwick, also bore this renowned badge.]

*Bishop Andrewes’ Epitaph.*—The conclusion of the epitaph on Bishop Andrewes, in vol. i. of the *Anglo-Catholic Library*. (Parker, 1841), is this:

“Tantum est, Lector, quod te mærentes posterii  
Nunc volebant, atque ex voto tuo valeas, dicto  
Sit Deo Gloria.”

How is this translated?

G.

[Our correspondent’s Query is not at all surprising, as Kippis and the other biographers of the good bishop have shirked the translation of the conclusion of his epitaph. Turning to old Stowe (book iv. p. 12., edit. 1720), it seems that an important word, *scire*, is omitted, so that the first line stands thus:

“Tantum est (Lector) quod te *scire* mærentes posterii.”

This reading will be easily comprehended by G.; however we will give a version of it: “This is just what mourning posterity wished you to know, Reader, and having said ‘Glory to God,’ may you be well and prosper as you wish.”]

*Searches at Heralds’ College.*—How must I proceed to have a search for arms in the Heralds’ College; and what would be the expenses? Does the Heralds’ College give genealogical information; and at what price?

W. E. H.

[The expense of an ordinary search at the Heralds’ College is five shillings; for a general search, two guineas; for copies of pedigrees, five shillings each generation; for

other matters, the expense of course depends on the nature of the document or information required. If parties desirous of information address themselves direct to the Heralds’ College, what they will receive may be depended upon; which is more than can be said of much that is supplied by some purveyors of genealogical matters. Our columns have afforded some curious illustrations of the manufacture of “Factitious Pedigrees.” See, *inter alia*, Vol. ix., pp. 221. 271. 275.]

*Nova Scotia.*—In *Chambers’ Journal* of June 10, a writer thus alludes to Nova Scotia:

“The great mineral fields of that ill-used province, gifted by a late English sovereign to a favourite, are pretty nearly useless either to the possessor or to the public.”

Who are the sovereign and favourite alluded to? Is not the province as much a possession of the English crown as Canada?

B. T.

[The first grant of lands was made to Sir William Alexander by James I., from whom it received the name of Nova Scotia, instead of Acadia, as it was called by the French. It has more than once changed proprietors, but was confirmed to England at the Peace of Utrecht. At present it is immediately dependent on the British crown.]

*Meaning of “doted.”*—I met with the following passage the other day in a pamphlet, called *Answers to the Calumnies of Reviewers on Ship-builders*:

“The ‘Royal William’ was planked under water with beech, which, if used before it becomes *doted*, answers the purpose quite as well as English oak.”

Can you, Mr. Editor, throw any light upon the word *doted*, which is not mentioned in Johnson?

B.

[The word occurs in Todd’s *Johnson*: “*To dote*, v. a. to decay, to wither, to impair;” with the following example from Bishop Howson’s Sermon, 1622, p. 33.: “Such an old oak, though now it be *doted*, will not be struck down at one blow.” Halliwell spells it *doated*, “beginning to decay, chiefly applied to old trees. *East.*”]

*Shakspeare’s Historical Plays.*—Will any of your readers kindly inform me where I can find the best biographical illustrations of Shakspeare’s historical plays?

M. D.

[We would refer our correspondent to *Commentaries on the Plays of Shakspeare*, by the Rt. Hon. T. P. Courtenay, 2 vols. 8vo., 1840.]

### Replies.

ROBERT PARSONS OR PERSONS.

(Vol. x., p. 8.)

He was born at Nether Stowey, near Bridgewater, in the year 1546. The titles and dates of his works are thus given by Dodd:—

1. De Persecutione Anglicana, Epistola: Bononiæ, 1581; Romæ, 1582.
2. Responsio ad Edictum Reginæ Elizabethæ; Romæ, 1593.



3. Reasons why Catholicks refuse to go to Church: Douay, 1580.
4. De Sacris alienis non adeundis: Audomari, 1607.
5. A Discovery of John Nicols, misreported a Jesuit: Lovan, 1592.
6. A brief Censure upon two Books of W. Chark and M. Hanmer. 1581, 1582.
7. A Defence of the aforesaid Censure. 1582.
8. The Christian Directory, &c. 1583-4-5, 1591-2-8, 1673.
9. Of Pilgrimages, lib. i. 12mo.
10. A Treatise of the three Conversions of England: St. Omer's, 1603.
11. The Examination of Fox's Calendar. First Part. 1604.
12. Ditto, ditto, Second Part: St. Omer's, 1604.
13. A Relation of the Trial made before the King of France in 1600: St. Omer's, 1604.
14. A Review of Ten Publick Disputations, &c.: St. Omer's, 1604.
15. A Manifestation of the Folly and bad Spirit of certain in England, &c.: St. Omer's, 1604.
16. A brief Apology or Defence of the Catholick Ecclesiastical Hierarchy in England: St. Omer's, 1601.
17. An Answer to the Fifth Part of Reports, &c.: St. Omer's, 1606.
18. A Treatise tending to Mitigation against T. Morton. 1607.
19. A Defence of ditto: St. Omer's, 1609.
20. The Judgment of a Catholick Gentleman on the Oath of Allegiance: St. Omer's, 1608.
21. A Discussion of Mr. Barlow's Answer: St. Omer's, 1612.
22. An Account of certain Martyrs in England: Madrid, 1590.
23. A Conference about the next Succession to the Crown, &c., under the name of N. Dolman, attributed to Parsons. 1593, 1594, 1681.
24. A Temperate Wardword, &c., by N. D. 1599.
25. The Warnword to Sir F. Hastings' Wasteword, by N. D. 1599, 1602.
26. An Answer to O. E. 1603.
27. A Dialogue concerning the Earl of Leicester. 1600, 1631, 1641.
28. An Apologetical Epistle concerning the Christian Directory: Antwerp, 1601.
29. The Forerunner of Bell's Downfall. 1605.
30. Liturgy of the Mass. 1620.
31. Controversiæ nostri Temporis, MS. never published.
32. A Memorial for Reformation, attributed to Parsons. 1690.
33. Cases of Conscience, MS. kept at Rome.

There is no work of Father Parsons with the title mentioned by HIRLAS. I presume that the book alluded to is his *Christian Directory*. Of this there have been recent editions, at Liverpool, 1754, and at Dublin, 1822. There is another work, which perhaps HIRLAS means, entitled *A Book of Christian Exercise appertaining to Resolution*, by R. P., perused by E. Bunny in London. 1585. This is the same as the *Apologetical Epistle*, No. 28. in the above catalogue. The substance of it was stolen by Bunny, a Protestant clergyman, and published under his own name. F. C. H.

[We are also indebted to 'Αλλεύς for another list of Parsons' Works, compiled chiefly from Wood's *Athenæ* and the Bodleian Catalogue.]

Father Robert Parsons, of the Society of Jesus, was born at Nether Stowey, June 24, 1546; he entered the Society July 24, 1575; was ordained priest 1578; died at Rome April 15, 1610, in the English College; and was buried in the College Church with a long Latin epitaph. He published fifteen different works, for a list and description of which HIRLAS is referred to a work published in 1838, and called *Collections towards illustrating the Biography of the Scotch, English, and Irish Members of the Society of Jesus*. D.

This noted writer was born at Nether Stowey, near Bridgewater, in Somersetshire, in 1546. His life and a list of his works are to be found in Wood's *Athenæ Oxonienses*. There are many particulars about him in the Hon. Ed. Petre's *Notices of the English Colleges and Convents established on the Continent*, Norwich, 1849; and in Strype's *Memorials of Abp. Cranmer, Ecclesiastical Memorials, Annals, Life of Abp. Parker, Life of Abp. Whitgift*. THOMPSON COOPER. Cambridge.

For an account of Robert Parsons, of whom Bishop Andrewes so frequently makes mention, see A. Wood's *Ath. Oxon.*, ii. col. 79. He died April 5 (15?), 1610. He assumed the name of Andrew Philopater. A WYKEHAMIST.

#### TRANSMUTATION OF METALS.

(Vol. x., p. 8.)

Having no pretensions to be a "really scientific" reader of "N. & Q.," I nevertheless beg to contribute something towards the elucidation of your correspondent's Query, and to the bibliography of Alchemy. A Mons. Théodore Tiffereau published last year a *Mémoire*, in which he asserts:

"J'ai découvert le moyen de produire de l'or artificiel; j'ai fait de l'or."

A reviewer in *La Presse* of June 15 gives an analysis of this pamphlet; the author of which, it appears, was a chemical student at Nantes in 1840, and went to Mexico in 1842 for the purpose of making an exploratory tour among the mines in that classic soil of metals. M. Tiffereau being afraid of interruption if his real object were known, concealed it under the mask of practising the new art of Daguerreotype; and by this means he was enabled to traverse California, and other gold-producing districts, without molestation. He says:

"C'est en étudiant les gisemens des métaux, leurs gangues, leurs divers états physiques, c'est en interrogeant les mineurs et comparant leurs impressions, que j'acquis la certitude que les métaux subissaient dans leur formation certaines lois, certains âges inconnus, mais dont les résultats frappent l'esprit de quiconque les étudie avec



soin. Une fois placé à ce point de vue, mes recherches devinrent plus ardentes, plus fructueuses; peu à peu la lumière se fit, et je compris l'ordre dans lequel je devais commencer mes travaux. Après cinq ans de recherches et de labeurs, je réussis enfin à produire quelques grammes d'or parfaitement pur."

As M. Tiffereau appears to be a really scientific man, in the matter of geology and mineralogy, your correspondents will probably be glad to procure the *Mémoire* in which the process of discovery is narrated. The reviewer gives some quotations from M. Dumas, who, in his *Leçons de Philosophie Chimique*, says:

"L'expérience, il faut le dire, n'est point en opposition jusqu'ici avec la possibilité de la transmutation de corps simples ou au moins de certains corps simples."

JOHN MACRAY.

Oxford.

#### TRENCH ON PROVERBS.

(Vol. viii., pp. 387. 519. 641.; Vol. ix., p. 107.)

The following remarks were sent to "N. & Q." some months ago, but were, I suppose, accidentally overlooked. Having just found a copy, I send my remarks again.

In reply to MR. MARGOLIOUTH, I must confine myself to the passages which he asks me to translate. To enter farther into the rest of the question would convert *notes* into *essays*. I must acknowledge I hold my former opinions still; but to prove them would require very detailed criticism; and neither MR. MARGOLIOUTH nor I would like that sort of popular argument which consists in counter-assertions.

Now, as to the passages from Isaiah, I pass them by, as I never intended to question the fact that יָהִן in Hebrew, like the words representing *to give* in all languages, is often used elliptically; that is, the noun it governs is understood. My objection was, that whereas in the disputed passage there is the transitive verb *give*, and also a noun, which it naturally seems to govern, the proposed translation would leave the verb without an accusative, the noun without a governing verb. But, as MR. MARGOLIOUTH of course is aware, this very obscure passage of Isaiah is capable of an interpretation which altogether removes the ellipsis.

As to the passage in Ps. xc. 5. —

זרמתם שנה יהיו  
בבקר כחציר יחלף:

the literal translation is, "Thou overweldest them: asleep are they: in the morning [they are] as the grass [which] groweth up." The ellipsis here is not at all analogous to that alleged. It is a very usual omission of the particle of similitude, which omission, according to the poetical usage of all languages, converts a simile into a

metaphor. Perhaps, however (for it is only so that the passage can be fairly considered to bear out the proposed rendering), MR. MARGOLIOUTH would translate it thus: "Thou overweldest them in sleep: they shall be in the morning," &c. If so, I have the same objection to this as to the other case, as unnecessarily disturbing a natural construction, and substituting a very questionable ellipsis. The reading of our Bible translation is borne out by the LXX, the Syriac, Jerome's Latin version from the Hebrew, and the ancient stichometrical arrangement. It is true the LXX and Syriac differ as to the first word (their readings were obviously different), but their translations of יהיו occupy the same place. I must confess that, having gone through the whole Book of Psalms for the very object of ascertaining, if possible, an analogous ellipsis, I could discover none. But as my object is not victory in dispute, but a real desire for information, I will acknowledge that there is an ellipsis in one of the psalms of degrees, to which I would invite MR. MARGOLIOUTH's attention, not as being strictly in point, but as being as anomalous (if I am not mistaken) as that which he proposes, viz. in Ps. cxxxiv. 2., שאן ידכם קדש, "Lift up your hands [in] the sanctuary." However, it is possible that this may be considered as one of those ellipses not unusual after verbs of motion, in which the particle, expressed by us, is often contained in the verb, viz., "Lift-up-unto the sanctuary your hands." An interesting work might be written on the ellipses of the sacred language, by some Hebraistic Bos. Indeed the existing essays on Hebrew syntax are strangely defective.

JOHN JEBB.

#### FORENSIC JOULARITIES.

(Vol. ix., p. 538.; Vol. x., p. 18.)

The two articles referred to are instances of the *crambe recolta* with which the heedlessness of correspondents overloads the pages of "N. & Q.;" and the following notice of them may tend to correct this abuse.

The *forensic jocularity* which they reproduce are as well known as any epigram in our language. After having been extensively ventilated in the newspapers, it found a more substantial abode in Twiss's *Life of Lord Chancellor Eldon*; and it has been reproduced in Mr. Hardy's *Life of Lord Langdale*, and still more recently in the *Quarterly Review* of the latter work, in which the occasion of the verses and the correction of some verbal errors in the two former versions are given, and apparently on the authority of the original epigrammatist, there stated to be Sir George Rose.

This well-known pleasantry T. A. T. sends us from "*Florence as a picture of Chancery-practice*



in the days when George III. was King, which some future Macaulay, when seeking to reproduce in his vivid pages the form and pressure of the time, may cite from 'N. & Q.' without risk of leading his readers to any very inaccurate conclusions." Now, highly as we may estimate "N. & Q.," it may be doubted whether the future historian would be likely to look to them under the date of June 10, 1854, for what was already recorded in the lives of Lord Eldon and Lord Langdale; but if he did he would assuredly be "led to very inaccurate conclusions" by T. A. T.'s Florentine version: for, in the first place, the lines are not the "picture of Chancery-practice," but of four Chancery-practitioners of the time of George IV., in whose regency, if not his reign (as I rather believe), the verses were written; and (which is of more importance) T. A. T. blunts two points of the epigram by applying to Mr. Leach one of the characters of Mr. Hart, and *vice versa*.

Then (Vol. x., p. 18.), another correspondent, O. B., offers a corrected version, which is still more erroneous, for it repeats the same mistake as to Leach and Hart, and adopts another mode (by Mr. Hardy) of substituting *Mr. Bell speaking so well*, which has no point at all, for "*Mr. Cook quoting his book*," which was really a sharp one.

As the account given of this pleasantry in the *Quarterly* appears, as we have said, to have had the sanction of the author, it may be as well to transcribe it.

"It happened that Mr. Vesey, the reporter, being suddenly called out of the Court of Chancery, requested Mr., now Sir George Rose, to take a note of the argument, which he did, accurately enough it is said, in the following lines:—

"Mr. Leach made a speech,  
Angry, neat, and wrong;  
Mr. Hart, on the other part,  
Was right, but dull and long.  
Mr. Parker made that darker,  
Which was dark enough without;  
Mr. Cook quoted his book,  
And the Chancellor said, I doubt."

*Quart. Rev.*, Sept. 1852.

C.

The following was, I believe, the occasion of these lines:—A certain witty barrister, now a Master in Chancery, was asked by a friend, a reporter, to watch a cause for him in his absence, and make out a short report of it. The barrister so deputed forgot his undertaking, and paid little attention to the debate till it was too late, when he scribbled off the metrical report in question, which was as follows. All the characters are well remembered by the Chancery bar:—

"Mr. Leach made a speech,  
Angry, neat, but wrong;  
Mr. Hart, on the other part,  
Was prosy, dull, and long.

Mr. Bell spoke very well,  
Though nobody knew about what;  
Mr. Trower talked for an hour,  
Sat down fatigued and hot.

Mr. Parker made the case darker,  
Which was dark enough without;  
Mr. Cook quoted his book,  
And the Chancellor said, I doubt."

N. E. N.

Lincoln's Inn.

T. A. T. and O. B. write Leech. Leach is the right name. He afterwards filled the offices of Vice-Chancellor of England and Master of the Rolls. Hart was promoted to the offices of Vice-Chancellor of England and Lord Chancellor of Ireland. As to Mr. Parker, see Twiss's note to the passage extracted, ending

"Parker happened to chime with 'darker.' If the counsel had been a Mr. Rayner, the report would assuredly have run 'made the case plainer.'"

Referring to the concluding passage of T. A. T.'s note, I know not what weight the Macaulay of the twenty-first or twenty-second century may give to my friend Rose's extempore squib, but I will express my earnest hope that the Lord Chancellor of that day may be as able, as honest, and as agreeable a judge as Lord Eldon was, and that he may have as learned, intelligent, and powerful a bar as practised before him at the time we are speaking of. To the counsel already named must be added the (I believe I may say) unrivalled Sir Samuel Romilly, their cotemporary. Mr. Williams, of the common law bar, afterwards Mr. Justice Williams, one of the most formidable assailants of Lord Chancellor Eldon, both in the House of Commons and in the *Edinburgh Review*, appeared as counsel in the Court of Chancery upon some common law matter. As he left the court at the close of the day, he said, "Your Lord Chancellor is an *abundantly agreeable* judge." Twiss has fully discussed Lord Eldon's judicial character in his third volume. J. W. FARRER.

Here is another forensic jocularly which I find in an old law book:

"A woman, having a settlement,  
Married a man with none;  
The question was, he being dead,  
If that she had was gone.  
Quoth Sir John Pratt, 'Her settlement  
Suspended did remain  
Living the husband, but him dead,  
It did revive again.'

*Chorus of Puisne Judges,—*

Living the husband, but him dead,  
It did revive again."

H. M.

Peckham.



## ANECDOTE RELATED BY ATTERBURY.

(Vol. x., p. 6.)

*The Historie of the Council of Trent*, edit. 1620, London, folio, mentioned by your correspondent WM. FRASER, is, I presume, a translation of Fra Paolo Sarpi's work bearing the same title, and hence Atterbury's note. The anecdote appears in a foot-note by Pierre François Le Courayer, in his translation into French of Sarpi's work, of which there are more than one edition: the first was published at London, in 2 vols. folio, 1736; but the one from which I am about to quote, and which is in the library of the British Museum, is in 3 vols. 4to., Amst., 1751. The quotation is from *La Vie de l'Auteur*, vol. i. p. lxiv., and a "relat. MS." is referred to in the margin as the authority:

"Un Docteur Duncomb, qui chargé de la conduite de quelques Seigneurs Anglois se trouvoit à Vénise après la mort du Père Paul\*, y étant tombé malade et paroissant tout à fait abattu, le Père Fulgence† lui demanda la cause de son accablement et lui offrit tous ses services. Le Docteur avoua ingénument au Père, qu'il avoit toujours demandé à Dieu la grace de mourir dans un endroit où il pût recevoir le Sacrement selon l'usage de l'Eglise Anglicane, c'est-à-dire sous les deux Espèces, et que malheureusement il se trouvoit sans cette espérance dans le pays où il se trouvoit. Ce qui eût été une difficulté pour un autre, ne le fut pas pour le Père Fulgence. Il eut bientôt consolé le Docteur, en lui disant qu'il avoit les prières communes en Italien, et que s'il le souhaitoit il viendrait lui-même avec quelques-uns de ses confrères lui administrer la Communion sous les deux espèces, d'autant plus qu'il y avoit encore dans son monastère sept ou huit des disciples du Père Paul, qui s'assembloient de tems en tems pour recevoir ainsi le Sacrement. C'est ce que le Docteur Duncomb rapporte à Mylord Hatton à son retour en Angleterre, et ce que l'évêque Atterbury atteste après l'avoir appris de la bouche du Capitaine Hatton qui l'avoit entendu dire plusieurs fois à son père."

I have now to trouble you with another Query arising from Atterbury's Note. Who and what was Dr. Duncombe? I think there is ground in the extracts given by MR. FRASER and myself to warrant a surmise that he was a clergyman, and one of those ejected by the Puritans. That a friendly confidence should have been established between a disciple of Laud, as I take him to have been, and the Protestantising monk of Venice, is nothing to be wondered at.

MR. FRASER, I apprehend, wrote with a theological, while I write with a genealogical, purpose; but if I err in this conjecture, and MR. FRASER wishes for, or will impart, any genealogical details concerning Dr. Duncombe, and as such would not be generally interesting to your readers, I inclose my address for him, and shall be happy to hear from him.

J. K.

\* He died January 14, 1642.

† Fulgenzio was a Minorite. His *Life of Fra Paolo* was published in English (8vo., 1651). He was burnt in the Field of Flora.

## ANCIENT USAGES OF THE CHURCH.

(Vol. ix., pp. 127. 257. 566.)

The custom of dressing the church with flowers, green boughs, or holly and ivy, prevails at Leigh, Worcestershire, at the three great festivals of the Church. On Good Friday, too, the church is dressed with yew, which gives place to the flowers on Easter-day. At this church, the ascription of praise after the Gospel is sung; in some of the neighbouring churches it is said by the clerk. At Leigh, when a funeral approaches the church, they cease the tolling of the bell, and ring a peal. The passing-bell is tolled three times three for a woman, and three times two for a man.

It is the custom in some village churches in Huntingdonshire, for the communicants to leave their pews and seats as soon as the sermon is ended, and to arrange themselves (kneeling) on hassocks placed in rows in front of the altar. They continue in a kneeling posture from the beginning to the end of the service (a custom that causes great fatigue to aged and infirm people), and only move from their places when they come to kneel at the altar rails. After partaking of the Communion, "the better class" retire to the solitude of their pews, leaving the poorer communicants kneeling at, or in front of, the rails. At two churches in Huntingdonshire, it is the custom for the clerk to receive, respectively, two shillings, and eighteen-pence, at the conclusion of this service.

I have never been anywhere (I think) without observing what is termed "the ancient practice of an obeisance," as often as the Gloria occurs in the course of the service. I have seen this done by the poorest sort; and have more particularly noted it in country villages. But it has always struck me that the obeisance was not to the Gloria as a whole, but only to that part of it which relates to the second person of the Trinity; and that it was a custom founded on a too-full rendering of the text, "at the name of Jesus every knee shall bow." I am somewhat confirmed in this belief, by the answers of many of the poor made to remarks on this subject; and I have frequently observed that the obeisance is as regularly made by them whenever the names of the three persons in the blessed Trinity (*i. e.* at the mention of the *second* person) are repeated during the sermon, or at some other part of divine service. The bowing of the head, believed by the Bishop of London to be a novelty (Vol. ix., p. 566.), I presume to be that obeisance made by some Scotch and other members of the Church, where the bowing posture is retained from the beginning to the end of the Gloria. Any reader of "N. & Q.," who may have attended the daily prayer at Durham Cathedral some six years ago, may remember how two or three Scotch members of its congregation were



accustomed to make a *very* low obeisance of this kind: the posture being retained during the *whole* of the Gloria, which, in a musical service, is often of from three to five minutes' duration, if not more.

E. H. A. mentions Durham Cathedral (Vol. ix., p. 567.); and in the same paragraph says, that where the Bidding Prayer is used, he believes it is usual for the people to stand during the Lord's Prayer. I have always seen the reverse of this in Durham Cathedral and elsewhere. In St. George's Church, Kidderminster, the people were accustomed to stand when this prayer occurred in the Second Lesson.

Five or six years ago it was the custom in Durham Cathedral to have the Communion (sacramental) service partially sung on the first Sunday in every month. A portion of the choristers (both men and boys) were arranged for this purpose at desks within the rails, to the north and south of the altar. The service was read up to the *Sursum Corda*, when the choir took up the responses. After the thanksgiving, the words "Therefore with angels," &c. were *said*, and the choir did not join until the proper place. The same custom was observed on other Sundays with the clerks and people; who only joined in at the words "Holy, holy, holy," &c. (Palmer refers to the people, "owing to the want of a clear rubrical direction," commonly repeating, not only the *Ter-sanctus*; but also the "portion of the preface;" *Orig. Lit.* ii. 127. For this "Trisagion," see also Bingham, *Antiq.* 772. edit. 1846.) During the time of the delivering the Elements, an organ voluntary was played, with an effect both beautiful and impressive. In the Post-Communion, the choir joined in the Lord's Prayer; and then, all standing, sang the "Gloria in Excelsis."

CUTHBERT BEDE, B.A.

#### PHOTOGRAPHIC CORRESPONDENCE.

*Mr. Lyte's Process* (Vol. x., p. 51.).—In the event of Mr. LYTE's absence, I beg to suggest, in answer to C. H. C., that although iodide of silver is insoluble in water, it is soluble in solution of nitrate of silver, in which Mr. LYTE directs that it shall be dissolved, according to C. H. C.'s own showing.

GEO. SHADBOLT.

*Plant's Camera*.—In Mr. Dilke's *Special Report of the New York Industrial Exhibition*, that gentleman states:

"M. H. Plant, of Paris, exhibits a camera box (without lens) for taking photographs on paper, together with a multiple frame for holding a number of sheets of prepared (dry) paper, and transferring them to the camera slide, and again from thence to the opposite side of the frame (after having received the impression), without exposure to light. The whole apparatus appears to be ingeniously and judiciously contrived; and the workmanship and fitting (on which so much of its usefulness must depend) are admirable."

The object of my present communication is to ask whether M. Plant's camera is known in England, and

where it may be seen; or, if not the camera itself, some fuller description of it?

P. C.

*Wax-paper Process*.—The céroléine process does not appear to have many advocates, because perhaps, in the first stage, the paper is not so transparent as is expected. Has, however, the solution of the iodide of silver, when made with spirits of wine, failed when used to iodize waxed paper?

THOMAS FALCONER.

#### Replies to Minor Queries.

*Old Army Lists* (Vol. ix., p. 589.).—Y. S. M. will find army lists, from 1730\* to 1854 inclusive, at Messrs. Parker, Furnivall, and Parker's establishment, 30. Charing Cross, London; and as his letters are generally dated from Dublin, he will find several very curious army lists, from 1743 on, in the library of Trinity College, Dublin. Your correspondent JOHN D'ALTON, Esq., of 48. Summer Hill, Dublin, could, doubtless, assist Y. S. M.

G. L. S.

*The Title of Clarence* (Vol. ix., p. 224.).—See an elaborate paper upon this subject by the Rev. Dr. Donaldson, published in the first Number of *Proceedings of the Bury and West Suffolk Archaeological Institute*.

VOKAROS.

"*The Birch: a Poem*" (Vol. vii., p. 159.).—I possess a copy of the above poem, quoted at length by BALLIOLENSIS, which contains several couplets not given in his copy. I found the lines in Adams's *Weekly Chester Courant* of Tuesday, July 25, 1786; and as the Grammar School of this city was at that time in the very zenith of its glory, I think it highly probable that the lines in question were the production of one or other of the scholars. If BALLIOLENSIS wishes to complete his MS. copy, and will communicate personally with me, I shall be happy to transcribe for him such of the lines as appear to be missing in his own MS. edition.

T. HUGHES.

Chester.

*Henry Garnett* (Vol. x., p. 18.).—Is it clear that this Jesuit Father had two christian names? I can find no evidence to that effect in any accounts of his life, and am therefore inclined to think that the first word of the inscription underneath his portrait at Rome was *Pater*, not Peter; as it is very unlikely that an English name should have found place in a Latin inscription. Moreover, if he had taken a second name at his confirmation, it would have come *after* his baptismal name, Henry. What *FURVUS* means by his canonisation I cannot imagine, as he has never been thus honoured. Still I cannot approve of his being styled "the conspirator," as impartial history acquits him on that head. It is not easy to

[\* The earliest Army List at Messrs. Parker, Furnivall, and Parker's, is dated March 20, 1739-40.—ED.]



determine the date or place of his birth. Dodd, in his *Church History*, states that he was born in Nottinghamshire, in 1555; but F. More, in his *History of the English Mission of the Society of Jesus*, calls him Henry Garnett, of Nottingham, or, as others write, of Hennary, in the county of Derby. He gives as the date of his birth 1550, and states that he was born of "honourable parentage," which is rather at variance with the "country schoolmaster" of FURVUS. I believe that no farther search would be successful, as the above is all the information afforded as to the birth and parentage of Henry Garnett by the most authentic accounts extant. F. C. H.

A notice of this unjustly condemned man will be found in Walcott's *William of Wykeham and his Colleges*, p. 403. A WYKEHAMIST.

*A. M. and M. A.* (Vol. ix., pp. 475. 599.).—E. G. R., M. A., before he so positively stated that JUVERNA was wrong in saying that "Masters of Arts of Oxford are styled M.A. in contradistinction to the Masters of Arts of every other University," should have looked into the Oxford and Cambridge Calendars. In Oxford the Bachelors and Masters of Arts are B. A. and M. A., in Cambridge A. B. and A. M.; whether the name is expressed in English or not has nothing to do with it. In Oxford the Doctor of Medicine is D. M., in Cambridge M. D. A. B. M., Oxon.

*Kutchakutchoo* (Vol. x., p. 17.).—Your correspondent E. D. is mistaken in thinking that any such "amusement was fashionable about sixty years ago." I can venture to say that it never was heard of in England. There was, indeed, as stated by E. D., a lampoon published in Dublin about 1804 under that title, which was made the vehicle of some satirical remarks on individuals, but which was, as to the existence of any such amusement, a mere fiction, a clumsy mystification, which deceived nobody, and had no success. C.

*Lord Fairfax* (Vol. ix., pp. 10. 379.).—UNEDA gives the name of the present Lord Fairfax incorrectly. His name is, as stated in the *Book of Peerage*, Charles Snowdon Fairfax. His mother, whose maiden name was Snowdon, resides at her country seat, Woodbourne, in the district of Columbia. Her son, known as Mr. Charles S. Fairfax, went to California about three years ago, and is now a member of the legislature, and Speaker of the House of Representatives of that State.

W. R. G.

Washington, D. C., U. S.

*Gutta Percha* (Vol. ix., p. 233.).—In answer to your correspondent E. B., I beg to inform him that gutta percha may be rendered soluble by means of pure chloroform, which readily dissolves

it. A coating of this solution may be applied to almost any article, and the gutta percha, after the evaporation of the chloroform, will, in my opinion, be found as hard as it was previous to being made soluble; the gutta percha used should be that which is in the sheet, liked oiled silk, as it is the purest; the chloroform should be good, for otherwise the application, instead of perfectly drying, remains glutinous. A simple way of testing the solution for its efficacy, is to pour a large drop of it on the back of the hand (supposing the solution to be a weak one, namely, half a drachm of gutta percha to one ounce of chloroform). If it be of good quality, it dries off within a minute, leaving on the skin a thin but firm pellicle perfectly dry, not adhering to the finger firmly pressed upon it, and capable of being drawn off in a consistent pellicle of a light colour. On the contrary, if the drop of the solution is long in drying, and not firm but glutinous, the chloroform is not pure.

C. W.

Bradford.

*The "Economy of Human Life"* (Vol. x., p. 8.).—In the edition of the *Economy of Human Life*, printed for Thomas Tegg in 1811, the preface is addressed to the Earl of Chesterfield. We wish to know upon what authority the editor or publisher thus ignored Lord Chesterfield's claim to the authorship of this much-admired synopsis of moral duties? A reference to the original title-page and preface would throw light upon this question. Perhaps some reader of "N. & Q." may possess a copy of one of the earliest editions: the work was first published in 1751.\*

The morals and reflections are obviously the same as Chesterfield inculcated in his writings, while the maxims are similar, and at times identical with the rules upon which the philosophic earl regulated his conduct through life. The style and sentiments are evidently above the humble abilities of Dodsley. We trust this inquiry may be the means of preventing this minor English classic from sinking into oblivion. Cj.

*Lord Brougham and Horne Tooke* (Vol. ix., p. 575.).—I think MR. DENTON right in supposing Lord Brougham's assertion (Vol. ix., p. 398.) to be an inference, certainly not a fact; but I think Lord Brougham wrong in drawing

[\* The following is a *verbatim* copy of the title-page of the first edition: "The OEconomy of Human Life. Translated from an *Indian* Manuscript, written by an ancient BRAMIN. To which is prefixed, An Account of the Manner in which the said MANUSCRIPT was discover'd. In a LETTER from an *English* Gentleman now residing in *China*, to the Earl of \* \* \* \*. London: Printed for M. Cooper, at the Globe in Pater-noster-Row. 1761." It is dedicated "To the Earl of - - - - -." In the illustrated 4to. edition published by S. and E. Harding, Pall Mall, in 1795, both the title-page and dedication state that the work was addressed "To the Earl of E \* \* \* \*"—ED.]



that inference. I also think MR. DENTON wrong in supposing that Horne Tooke would deny *truth* "to have any objective existence," if by that expression MR. DENTON means that he would deny "*things* to be causes of our ideas, of our thoughts." Let MR. DENTON, and J. O. B. also, refer to Horne Tooke's etymology of *think*; and also reflect that in all his explanations of past participles and adjectives (having in his view the doctrine of abstraction, and abstract ideas), he maintained that there was an *aliquid*, a *quidquid*, a *res obiecta* always understood.

Tooke also most carefully and constantly distinguished the etymological or intrinsic meaning of a word from our application of it, founded upon and deduced from that meaning; and, with his usual correctness and consistency, he would include in our legal application of the word *libel*, all that the law intends by the word. And his complaint in his own case was, not that the law was absurd, but that the law was not complied with in the information filed against him by Thurlow — that the libel was not so sufficiently set forth and described as the law required.

My opinion is, that Tooke has been and is much misunderstood, and quite as much misrepresented by such interpretations as the above, as Berkeley was by the witticisms of Reid. And farther, that it is time justice should be done to his noble theory. Q.

Bloomsbury.

"Cutting off with a shilling" (Vol. ix., p. 198.). — Your correspondent J. H. CHATEAU will, I think, find the answer to his Query in the following extract from *Blackstone*, book ii. ch. xxxii.:

"The Romans were also wont to set aside testaments as being *inofficiosa*, deficient in natural duty, if they disinherited or totally passed by (without assigning a true and sufficient reason) any of the children of the testator. But if the child had any legacy, though ever so small, it was a proof that the testator had not lost his memory or his reason, which otherwise the law presumed; but was then supposed to have acted thus for some substantial cause, and in such case no *querela inofficiosi testamenti* was allowed. Hence, probably, has arisen that groundless error of the necessity of leaving the heir a shilling, or some such express legacy, in order to disinherit him effectually. Whereas the law of England makes no such constrained suppositions of forgetfulness or insanity; and, therefore, though the heir or next of kin be totally omitted, it admits no *querela inofficiosi* to set aside such a testament."

G. GERVAIS.

*Consecration of Regimental Colours* (Vol. x., p. 10.). — The old *Ordo Romanus*, in the tenth century, contains a form for the consecration of a knight's gonfalon, as an essential feature in the ceremonial of his investiture. It much resembles the prayer at present in use. The early Church displayed banners in its solemn processions, as

St. Augustine carried one ensigned with a cross (like the Labarum of Constantine) before K. Ethelbert, at Canterbury. Every great Monastery had its special banner, and sent it forth to battle. Stephen carried St. Wilfrid's, of Ripon, at Northallerton. A priest of Beverley carried St. John's in the army of King Edward I. The Earl of Surrey had the loan of St. Cuthbert's, of Durham, in his northern expedition; and Skelton speaks of St. William's, of York, being borne by the same gallant nobleman. The Edwards and the Henries won their victories under the banners of St. Edward the Confessor and St. Edmund of Bury. Henry VII. offered, after his winning of the Crown on Bosworth Field, the banner of St. George in the Cathedral of St. Paul. The Oriflamme of St. Denis' Abbey was borrowed by S. Louis, by Philip le Bel, and Louis le Gros, when he defended France against Germany. The Pope sent consecrated colours to Charlemagne, and to Philip of Spain for his armada. The bannered cross led the crusader in the East, and the armies of Ferdinand beneath Granada against the Crescent. The dignity of a "banneret" was the first among those of the second order of nobility. The banners of the Knights of the Garter hang in St. George's, those of their brethren of the Bath in Henry VII.'s Chapel at Westminster: the banners of an enemy are suspended in our churches. The banner of England is composed of the crosses of St. George, St. Patrick, and St. Andrew. The Eastern Church had no service for the benediction of colours. In the Church of England, the form, which is merely traditional, is varied according to the pleasure of the officiating clergyman.

MACKENZIE WALCOTT, M.A.

*Roger Ascham's Letters* (Vol. ix., p. 588.). — Since I sent a Query about Ascham's Letters, I have met with one dated Landau, Oct. 1, 1552, in the *Hardwicke Papers*, vol. i. p. 48. It may perhaps be well to add that the editor of the *Zurich Letters* (Second Ser., Nos. 30. and 40.) has printed two letters which had already (though he seems not to have been aware of it) been printed as the 12th and 13th of the 1st book of *Aschami Epistolæ*, Oxon. 1703. There are several variations, where the new copy seems to be more correct than the old; the last letter is dated by Dr. Robinson Oct. 21, instead of Oct. 20. J. E. B. MAYOR.

*Elizabeth Elstob* (Vol. ix., p. 200.). — On reference to the burial register-book of St. Margaret's, Westminster, I find the record of the interment of Elizabeth Elstob on June 3, 1756, a plain proof that this learned and amiable lady was above the petty pride of being ashamed of her "noble poverty." MACKENZIE WALCOTT, M.A.

*Odd Fellows*. — In answer to C. F. A. W., Vol. ix., p. 327., I once saw in a bookseller's



catalogue (whose I forget) a work entitled *An Historical Sketch of Odd Fellowship*. If I should meet with it again, I will acquaint him of it through the medium of your paper. C. W.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

The interest which must always be taken in the history of the founders of the North American civilisation, renders every fresh contribution to our knowledge upon that subject welcome to all historical students, whether of the old country or the new. It is little wonder then that the second of the series of *Critical and Historical Tracts*, by the Rev. Joseph Hunter, being his *Collections concerning the Founders of New Plymouth*, should soon be out of print; or that the editor, tempted by the favour with which that brochure, as well as his contributions to the Massachusetts Historical Society, have been received—and the success which has attended his farther researches in the same direction, should be tempted to give the whole to the world in a more complete form. This he has done in a handsome octavo volume, entitled *Collections concerning the Church or Congregation of Protestant Separatists, founded at Scrooby, in North Nottinghamshire, in the Reign of King James I.; the Founders of New-Plymouth, the Parent Colony of New-England*. This ample title-page shows the object and general scope of the volume, which is one every way deserving of the reputation of Mr. Hunter, as one of our most profound antiquaries.

Mr. Bohn perseveres in his good work of supplying the readers of English history with a series of translations of the Monkish Chroniclers; and we have this month to thank him for the third and concluding volume of *Matthew Paris's English History*, which extends from the year 1235 to 1273. This volume is made still more useful by the addition of a *General Index to Matthew Paris and Roger of Wendover*.

Mr. Tymms, the Honorary Secretary of the Suffolk Institute of Archæology and Natural History, has just issued a *Handbook of Bury St. Edmund's*, which will be found a most useful companion to the visitor of that interesting locality.

While on the subject of topography, we may also mention with deserved commendation, the *Notes on the Architecture and History of Caldicot Castle, Monmouthshire*, by Octavius Morgan, Esq., and Thomas Wakeman, Esq., which has just been issued by the Caerleon Antiquarian Association.

BOOKS RECEIVED. — *Remains of Pagan Saxondom principally from Tumuli in England*, by J. Y. Akerman, Part X., containing fibulæ from a cemetery at Fairford, in Gloucestershire, and fibulæ found in Warwickshire and Leicestershire. — *Gibbon's Rome, with variorum Notes, including those of Guizot, Wench, Schreiter, and Hugo*: Vol. IV., being the new volume of Bohn's *British Classics*, extends from the invasion of Gaul by Attila, A.D. 450, to the death of Justinian, A.D. 565.—In the same publisher's *Standard Library*, he has issued a volume of considerable political interest, namely, *Hungary and its Revolutions, from the Earliest Period to the Nineteenth Century, with a Memoir of Louis Kossuth*.—Messrs. Longman, with a view of rendering their *Traveller's Library* a collection of works of immediate interest, as well as of agreeable reading and permanent utility, have lately inserted in it several bearing on the Russian and Turkish question, and the Part just issued is one of these, and not the least valuable, being *Russia and Turkey*, by J. R. McCulloch, Esq., reprinted with Corrections from the *Geographical Dictionary*.

### BOOKS AND ODD VOLUMES

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### Notices to Correspondents.

D. M. is referred to "N. & Q." (Vol. vii., pp. 550, 631.; Vol. viii., pp. 64, 161, 232, 422, 575.) for information as to the word "HUMBUS."

LOGOPOIOS will find the ballad of "King Cophetua and the Beggar Maid" in Percy's Reliques, vol. i. It is printed from Richard Johnson's Crown Garland of Golden Roses.

W. W. (Malta.) Received. Thanks. The letter shall be communicated. The suggestion as to the Replies is a very excellent one.

J. S. Will our correspondent amplify his Query respecting Washington's birthplace, and it shall appear next week?

F. Hobler. Our correspondent will find some particulars of the melancholy fate of Dr. Leichhardt in the Athenæum of 1853, p. 738.: see also the volume for 1848, pp. 262, 1267.; for 1849, p. 94.

F. E. C. (Lismore.) Shall receive an answer.

Merlin. Anthony Munday's Play of The Downfall of Robert, Earl of Huntingdon, published in Mr. Collier's supplement to Dodsley, and Maid Marian, the once popular opera, are both founded on the story of Robin Hood.

ERRATUM. Vol. x., p. 53., for "bolbull," read "bol" = bull.

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## CONTENTS.

| NOTES:—                                                                                                                         | Page |
|---------------------------------------------------------------------------------------------------------------------------------|------|
| Coleridge's Lectures on Shakspeare, by J. Payne Collier -                                                                       | 117  |
| Notes on some Verses by Thomas Campbell, by G. H. Gordon -                                                                      | 119  |
| Hampshire Provincial Words, by F. M. Middleton -                                                                                | 120  |
| The Inquisition, by B. B. Wiffen -                                                                                              | 120  |
| "Silence" of the Sun or the Light, by T. J. Buckton -                                                                           | 122  |
| MINOR NOTES:—"A per se A"—Satire on Mr. Fox—Storey's Gate—Ancient Bell—Earliest Mention of Porter—Bosses in Morwenstow Church - | 122  |

| QUERIES:—                 | Page |
|---------------------------|------|
| Episcopal Salutation -    | 123  |
| The Schoolboy Formula -   | 124  |
| Captain Thomas Drummond - | 125  |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |     |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| MINOR QUERIES:—Dr. John Hine's Collections—Quotations of Plato and Aristotle—Who struck George IV.?—The American Bittern—Mr. Jekyll and the "Tears of the Cruets"—Sir Hugh Middleton's Brothers—Churches Erected—Salutation Customs—Angier Family—Heraldic—Scottish Songs—Ancient Punishment of the Jews—Ciudad Rodrigo—Barony of Scales—Dimidiation: the Half Eagle—Cook's Translation of a Greek MS.—Old Ballad—Mutilation of Tacitus—Rubrical Query—Army—The first English Envoy to Russia—"The Tales of the Fairies"—Cork | 125 |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|

|                                                                                                                                                                                             |     |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| MINOR QUERIES WITH ANSWERS:—Storm in Devon—Remigius Van Lemput—Translation of the Talmud, &c.—Letter to Aëtius—Bernard Mandeville—Quotation—Precedency of the Peers of Ireland in England - | 128 |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|

| REPLIES:—                                | Page |
|------------------------------------------|------|
| The Dunciad, by J. H. Markland, &c. -    | 129  |
| Robert Parsons, by W. Denton, &c. -      | 130  |
| Brydone and Mount Etna, by John Macray - | 131  |

|                                                                                                          |     |
|----------------------------------------------------------------------------------------------------------|-----|
| PHOTOGRAPHIC CORRESPONDENCE:—Photography applied to Engraving on Wood—Mr. Lyte's Instantaneous Process - | 132 |
|----------------------------------------------------------------------------------------------------------|-----|

|                                                                                                                                                                                                                                                                                                                                                  |     |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| REPLIES TO MINOR QUERIES:—Double Christian Names—"Forgive, blest shade"—"Jah," in Psalm lxxviii. 4.—Singed Vellum—Holy-loaf Money—Saying of Voltaire—"Time and I"—Pictures at Hampton Court Palace—Palæologus—Rev. Dr. Scott—Ranulph Crewe's Geographical Drawings—"To lie at the Catch"—The Herodians—"For he that fights and runs away," &c. - | 133 |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|

| MISCELLANEOUS:—               | Page |
|-------------------------------|------|
| Notes on Books, &c. -         | 136  |
| Books and Odd Volumes Wanted. |      |
| Notices to Correspondents.    |      |

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LONDON, SATURDAY, AUGUST 12, 1854.

Notes.

COLERIDGE'S LECTURES ON SHAKSPEARE.

A learned friend of mine, and a justly valued contributor to "N. & Q.," the REV. DR. MAITLAND, has referred me to the following passage in the Mishna (*Capita Patrum*, v. § 15.), in illustration of Coleridge's division of readers into four classes, as mentioned in my last communication regarding his lectures of 1812-13. The resemblance is striking:

"Quadruplices conditiones (inveniunt) in his qui sedent coram sapientibus (audiendi causa). Videlicet conditio spongiæ, clepsydræ, sacci fecinacei, et cribri. Spongia sugendo attrahit omnia. Clepsydra quod ex una parte attrahit, ex altera rursum effundit. Saccus fecinaceus effundit vinum et colligit feces. Cribrum emittit farinam et colligit similitam."

I need hardly say that the passage is new to me, being entirely out of my line of reading; but how far it would have been new to Coleridge, I cannot determine: my note of the opening of his second lecture does not show that he referred to any authority, but contains merely these introductory words, "Readers may be divided into four classes." Therefore, if he acknowledged the obligation, I have no trace of it; and my opinion is, not only that he did not, but that it was scarcely necessary in a popular address (not a written essay) to be very particular on such points. However, it well merited observation, and in what I sent I should have noticed it, had the information been in my possession. If we are to blame Coleridge for plagiarism, we are bound to praise him for improvements on the original. I will now proceed to some other points, inserting as little of my own, and as much of Coleridge's, as your limits will allow.

I will commence with a passage somewhat akin to what precedes, where the lecturer divides the readers of Shakspeare into two classes, introducing them by some general remarks upon the characters the poet employs in his dramas. It occurs in the ninth lecture, where he says, —

"Shakspeare's characters, from Othello and Macbeth down to Dogberry and the Gravedigger, may be termed ideal realities; they are not the things themselves, so much as abstracts of the things which a great mind takes into itself, and there naturalises them to its own conception. Take Dogberry: are no important truths there conveyed, no admirable lessons taught, and no valuable allusions made to reigning follies, which the poet saw must for ever reign? Dogberry is not the creature of the day, to disappear with the day, but the representative and abstract of truth,

which must ever be true, and of humour, which must ever be humorous.

"The readers of Shakspeare may be divided into two classes: 1. Those who read his works both with feeling and understanding; 2. Those who, without affecting to criticise, merely feel, and may be said to be recipients of the poet's power.

"Between these two there can be no medium. The ordinary reader, who does not bring his understanding to bear upon the subject, is often sensible that some ideal trait of his own has been caught — that some nerve has been touched; and he knows that it has been touched by the vibration he experiences — a thrill, which tells us that we have become better acquainted with ourselves.

"In the plays of Shakspeare every man sees himself without knowing that he does so; as in some of the phenomena of nature, in the mist of the mountain, the traveller beholds his own figure, but the glory round the head distinguishes it from a mere vulgar copy; in traversing the Brocken, in the north of Germany, at sunrise, the brilliant beams are shot askance, and you see before you a being of gigantic proportions, and of such elevated dignity, that you only recognise it to be yourself by similarity of action. In the same way, near Messina, natural forms, at determined distances, are represented on an invisible atmosphere, not as they really exist, but dressed in all the prismatic colours of the imagination. So in Shakspeare, every form is true, everything has reality for its foundation; we can all recognise the truth, but we see it decorated with such hues of beauty, and magnified with such proportions of grandeur, that, while we know the figure, we know also how much it has been refined and exalted."

A great part of this ninth lecture was devoted to the *Tempest*, and passing over what is said of Prospero, Miranda, and other characters, I shall make a quotation from what Coleridge said regarding Ariel.

"If (he observed) a doubt could ever be entertained, whether Shakspeare was a great poet, acting upon laws arising out of his own nature, and not without law, as has sometimes been idly asserted, that doubt must be removed by the character of Ariel. The very first words he utters introduce the spirit, not as an angel above men; not as a fiend, below men; but while the dramatist gives him the faculties and advantages of reason, he divests him of all mortal character, not positively it is true, but negatively. In air he lives, from air he derives his being; in air he acts, and all his colours and properties seem to have been obtained from the rainbow and the skies. There is nothing about Ariel that cannot be conceived to exist either at sunrise or sunset;



hence all that belongs to Ariel belongs to the pleasure the mind is capable of receiving from external appearances. His answers to Prospero are directly to the question and nothing beyond; or where he expatiates, which is not unfrequently, it is upon his own delights, or upon the unnatural situation in which he is placed, though under a kindly power and to good ends.

"Shakspeare has properly made Ariel's very first speech characteristic of him. After he has described the manner in which he has raised the storm, and produced its harmless consequences, we find that he is discontented — that he has been freed it is true from a cruel confinement, but still that he is not at liberty, but bound to obey Prospero and to execute his commands. We feel that such a state of bondage is almost unnatural, yet we see that it is delightful to him to be so employed. It is as if we were to command one of the winds in a different direction to that which nature dictates, or one of the waves, now rising and now sinking, to recede before it bursts upon the shore. Such is the feeling we experience when we learn that a being like Ariel is commanded to fulfil any mortal behest."

The lecturer proceeded in this strain for some time, illustrating most emphatically the admirable judgment of Shakspeare in this drama, as well as the astonishing powers of his imagination. He then adverted to the contrast afforded by Caliban.

"The character of Caliban (said Coleridge) is wonderfully conceived; he is a creature of the earth, as Ariel is a creature of the air. He partakes of the qualities of the brute, but is distinguished from brutes in two ways — by having understanding without moral reason, and by not possessing the instincts which pertain to mere animals. Still, in some respects, Caliban is a noble being; the poet has raised him far above contempt; he is a man in the sense of the imagination; all the images he uses are highly poetical; they fit in with the images of Ariel. Caliban gives us images from the earth, Ariel images from the air. Caliban talks of the difficulty of finding fresh water, of the situation of morasses, and other circumstances, which even brute instinct, without the aid of reason, could comprehend. No mean figure is employed by him; no mean passion displayed, beyond animal passions and a repugnance to command."

Surely all this is admirably said, and nicely and philosophically distinguished; and I seem to have been so sensible of the worth of what was uttered, that my note of this lecture is longer than of any other, with the exception of that upon *Romeo and Juliet*, from which I shall select one or two specimens. First, I will insert Coleridge's definition of love, which he gave in these terms:

"Love is a perfect desire of the whole being to

be united to some thing or some being, felt necessary to its completeness, by the most perfect means that nature permits and reason dictates."

Upon this idea of the imperfectness of one sex, which is always striving after perfection by uniting itself with the other sex, the lecturer mainly relied, and he followed up his definition (after a little enlargement and explanation) by these remarks:

"Love is not, like hunger, a mere selfish appetite: it is an associative quality. The hungry savage is nothing but an animal, thinking only of the satisfaction of his stomach. What is the first effect of love, but to associate the feeling with every object in nature: the trees whisper, the roses exhale their perfumes, the nightingales sing — nay, the very skies smile in unison with the feeling of true and pure love. It gives to every object in nature a power of the heart, without which it would indeed be spiritless, a mere dead copy."

"Shakspeare has described this passion in various states and stages; beginning, as was most natural, with love in the young. Does he open his play with making Romeo and Juliet in love at first sight, at the earliest glimpse, as any ordinary thinker would do? Certainly not: he knew what he was about, and how he was to accomplish what he was about. He was to develop the whole passion, and he commences with the first elements — that sense of imperfection, that yearning to combine itself with something lovely. Romeo became enamoured of the idea he had formed in his mind; and then, as it were, christened the first real being of the contrary sex as endowed with the perfections he desired. He appears to be in love with Rosaline; but, in truth, he is in love only with his own idea. He felt that necessity of being beloved, which no noble mind can be without. Then our poet — our poet who so well knew human nature — introduces Romeo and Juliet, and makes it not only a violent but a permanent love; a point for which Shakspeare has been ridiculed by the ignorant and unthinking. Romeo is first represented in a state most susceptible of love; and then, seeing Juliet, he took and retained the infection."

I consider myself fortunate to have been able to rescue such points as these from the oblivion to which I fear Coleridge's other lectures are destined; and I will add a single short paragraph regarding a class of characters that has hitherto excited little observation.

"As I may not have another opportunity, the introduction of Friar Lawrence into this tragedy enables me to remark upon the different manner in which Shakspeare has treated the priestly character, as compared with other writers. In Beaumont and Fletcher priests are represented as a vulgar mockery; and, as in other of their dramatic



personages, the errors of a few are mistaken for the demeanour of the many. In Shakspeare they always carry with them your love and respect. He made no imperfect abstractions: he took no copies from the worst part of our nature; and, like the rest, his characters of priests are drawn from the general body."

Coleridge devoted one lecture to *Richard II.* and *Hamlet*. The first was his favourite historical play; and his admiration of the second is well known. His peculiar views on the character and conduct of the Danish prince were stated, perhaps, at more length in 1818, but not with greater distinctness and emphasis. "N. & Q." will, I trust, be able to find room for the two subsequent paragraphs:

"The first question we should ask ourselves is, what did Shakspeare mean when he drew the character of Hamlet? He never wrote anything without design, and what was his design when he sat down to produce this tragedy? My belief is that he always regarded his story before he began to write, much in the same light that a painter regards his canvas before he begins to paint—as a mere vehicle for his thoughts, as the ground upon which he was to work. What then was the point to which Shakspeare directed himself in *Hamlet*? He intended to pourtray a person in whose view the external world, and all its incidents and objects, were comparatively dim, and of no interest in themselves; and which began to interest, when they were reflected in the mirror of his mind. Hamlet beheld external things, in the same way that a man of vivid imagination, who shuts his eyes, sees what has previously made an impression on his organs.

"The poet places him in the most stimulating circumstances that a human being can be placed in: he is the heir apparent of a throne; his father dies suspiciously; his mother excludes her son from his throne by marrying his uncle. This is not enough; but the ghost of his murdered father is introduced, to assure the son that he was put to death by his own brother. What is the effect upon the son? Instant action, and pursuit of revenge? No, endless reasoning and hesitating; constant urging and solicitation of the mind to act, and as constant an escape from action. Ceaseless reproaches of himself for sloth and negligence, while the whole energy of his resolution evaporates in these reproaches. This, too, not from cowardice—for Hamlet is drawn as one of the bravest of his time; not from want of forethought, or from slowness of apprehension—for he sees through the very souls of all who surround him; but merely from that aversion to action which prevails among such as have a world in themselves."

I will only add, that while Coleridge paid a just tribute to the sagacity and penetration of German

critics, he claimed for himself the merit of originality in his opinions and observations upon Shakspeare. He admitted that in the interval between one lecture and another, a friend had put a German work into his hand which in some respects corresponded with his notions; but he distinctly denied that he had ever seen it before, or that he had in any way been guided or influenced by it. It will be borne in mind, that all I have written belongs to the end of the year 1812, and the beginning of the year 1813.

J. PAYNE COLLIER.

Riverside, Maidenhead.

#### NOTES ON SOME VERSES BY THOMAS CAMPBELL.

MR. TONNA, in Vol. x., p. 44., has certainly given a curious illustration of the verbal nicety (almost equal to Gray's!) of my late friend, the illustrious Bard of Hope. But though he refers to the copy of the verses in question, printed in the *New Monthly Magazine*, some months after the incident he describes, he does not appear to have seen it, else he would have observed that Campbell discarded his "second thoughts," and reverted to the word "severed." Perhaps he thought "parted" and "depart" looked somewhat like a *conceit*, to which he was always opposed. In this copy, and in one which now lies before me, in the author's autograph, and which I saw him write, after the death of the lovely, accomplished, and unfortunate subject of the verses, there are two lines altered from Mr. T.'s version:

"Could I bring lost youth back again,"

is substituted for

"Could I recall lost youth again;"

"Affection's tender glow"

becomes

"Devoted rapture's glow,"

which is more impassioned and poetical, I think.

MR. T. does not seem to have consulted Beattie's *Life* of the poet, where (vol. iii. p. 70.) this little poem is reprinted, with a note by the biographer. There also he would have found the striking sketch of the "Battle of the Baltic," which I transcribed from an early letter of Campbell to his brother bard, Sir Walter Scott, and from which the author's over-delicate taste rejected eight whole stanzas, two or three of them almost as fine, even in this rough draft, as several of those which have so much contributed to his immortality.

It is remarkable that we do not find in this sketch the expression "to anticipate the scene," interpolated for the sake of the rhyme, and which falls on the mind so "stale, flat, and unprofitable," amid so many "words that burn" and stir one's blood like the sound of a trumpet!



There are two or three poems in the *Life* which ought to be in his collected works. I shall only instance the spirited "British Grenadiers" (vol. ii. p. 289.), and the noble lines entitled "Launch of a First Rate" (vol. iii. p. 295.). Had the "Launch" been composed before the last collection of his poems passed through Campbell's hands, I fancy even *his* fastidiousness would have permitted its addition to the "Naval Songs."

In *curiosa felicitas* of expression, Campbell's small volume is a mine of wealth; yet he sometimes uses epithets so faulty that they could not have escaped a far less critical eye. I think it has never been remarked that the obvious and unmistakeable pleonasm in the burden of "Ye Mariners of England,"—

"While the stormy tempests blow"

(one might, with as much propriety, speak of a *tranquil calm*!), was first rejected by the poet after it had been reprinted hundreds of times, in his most elaborate edition of 1837, with Turner's illustrations; and that he substituted the exact words of the chorus of the old song ("Ye Gentlemen of England"), the music of which elicited this noble lyric,—

"While the stormy winds do blow,"

in which, by-the-bye, the full, open sound of "do" seems to me preferable to the hissing of "-pests." Yet it was some time before the *tempests* were driven from the field by the *winds*, for I find them arrayed in exquisite type in the *Book of Gems* (culled, I presume, by Mrs. S. C. Hall), published the year *after* Campbell's *pet* edition.

GEO. HUNTLY GORDON.

H. M. Stationery Office, Aug. 4, 1854.

P. S.—Since writing the above I have observed "The Launch" in an edition published since Campbell's death; yet surely it must be little known, else our daily papers would have quoted it, when they gave such copious illustrations of the sublime, heart-stirring launch of the Royal Albert. Printed as a *broadside*, it would have been most welcome, if dispersed among the visitors to Woolwich on that magnificent day!

#### HAMPSHIRE PROVINCIAL WORDS.

In a former volume (Vol. v., p. 173.) one of your correspondents happily suggested that a collection of provincial words and expressions should be made in "N. & Q." As education is now on the advance in our country villages, the provincial dialect and "simple annals" of the poor are fast disappearing. It is therefore of some importance to gather and preserve the homely language and phraseology of the people.

Perhaps the following list of words, which I

have collected from time to time, may prove acceptable to some of your readers.

*Civil*, good-natured; used much of animals, as "a civil dog."

*Frouf, frit*, frightened.

*Pure*, well, in good health.

*Safe*, sure, as "safe to die."

*Nens as he was*, "much the same as he was."

*Pretty nens one*, "pretty much the same."

*Thumb*, a name given to the "mousehunt," or smallest of the weasel tribe.

*Pooks*, haycocks.

*Tender*, used of a sharp east wind, as "the wind is very tender."

*Fit time*, long time.

*Fit deal of trouble*, much trouble.

*Nunch*, lunch: I have never heard this meal called by another name.

*Lodging*. This quaint but expressive word was made use of by a labouring man, in reply to an inquiry after the health of his child: "Oh, Sir, he is pretty much lodging, neither better nor worse."

*Contraption*, construction.

*Spiritual*, angry; as, "I got quite spiritual with him."

*Stump*, a stoat.

*Bavins*, bundles of underwood.

Should these examples of the Hampshire dialect prove worthy of a place in "N. & Q.," I shall be induced from time to time to send any fresh expressions or words which may come under my notice.

F. M. MIDDLETON.

Medstead, Hants.

#### THE INQUISITION.

The Inquisition in all its proceedings, except those by which it celebrated its triumphs in the public *autos*, has ever shrouded itself in mysterious secrecy. In the want of correct intelligence relating to it, many groundless and improbable stories have found a ready reception with uninformed persons, if only related with a show of authority, how unsubstantial soever the truth of them may prove to be. That some respectable writers have lent their pens to the circulation of such mistakes, and in some degree mischievous accounts, shows a want of care to verify the facts they narrate to their readers, or reflects more seriously upon their zeal, too eager in its conflict with error to pause a moment to consider, whether their erroneous statements may not injure the truth it is generally intended to support. Not a little currency has thus been given to a story about the destruction of the palace of the Inquisition of Madrid, which, as it will appear, must be classed with childish legend or German romance.



It is in substance as follows:—That when Napoleon Buonaparte penetrated into Spain in 1809, he ordered the buildings of the Inquisition to be destroyed; that Col. Lemanousky, of the Polish lancers, being at Madrid, reminded Marshal Soult of this order, and obtained from him the 117th regiment, commanded by Col. De Lisle, for its execution; that the building, situated at short distance from Madrid, was in point of strength a fortress of itself, garrisoned by soldiers of the Holy Office, who being quickly overpowered, and the place taken, the Inquisitor-General, with a number of priests in their official robes, were made prisoners. That they found the apartments splendidly furnished with altars, crucifixes, and candles in abundance; but could find no places of torture, dungeons, or prisoners, until Col. De Lisle thought of testing the floor by floating it with water, when a seam was thus discovered through which it escaped below; and the marble slab being struck by the butt end of a musket, a spring raised it up, and revealed a staircase leading down to the Hall of Judgment below. That there they found cells for prisoners, some empty, some tenanted by living victims, some by corpses in a state of decay, and some with life but lately departed from them; that the living prisoners being naked, were partially clothed by the French soldiers and liberated, amounting to one hundred in number. That they found there all kinds of instruments of torture, which so exasperated the French, that they could not be restrained from exercising them upon the captive inquisitors; Col. De Lisle standing by whilst four different kinds were applied, and then leaving the apartment in disgust; and finally, that when the inmates had been removed, Col. De Lisle went to Madrid, obtained gunpowder, placed it in the vaults of the building, and lighting a slow match, made a joyful sight to thousands of spectators. "The walls and massive turrets of that dark edifice were lifted towards the heavens, and the Inquisition of Madrid was no more."

Now this attractive and romantic narrative of vindicated liberty, justice, and charity, must take its place among other unsubstantial and amusing fictions. The story, as far as I have been able to trace it, originates in a relation said to have been made by Col. Lemanousky whilst in the United States of America, to a Mr. Killog of Illinois, who published it in the *Western Luminary*. A refugee Pole, and a back-states newspaper!

It is copied with more or less detail into various publications, which in this manner add a sanction of their own to its pretended authenticity. Not to mention various recent periodicals and newspapers, it appears in *The Mystery Unveiled, or Popery as its Dogmas and Pretensions appear in the Light of Reason, the Bible, and History*, by the

Rev. James Bell, Edinburgh, 1834, at p. 424., quoting from the *Christian Treasury*, a Scotch periodical:—Ferreal (M. de V.), *Mystères de l'Inquisition et autres Sociétés secrètes d'Espagne, avec notes historiques, et une introduction de M. Manuel de Cuendias*, Paris, 1845, 8vo., at pp. 79—84.:—*The Inquisition, &c.*, Dublin, 1850, at pp. 209—14.: after giving the story at length, with some colouring, the writer adds, that "the Holy Catholic Church in this, as in other things, was grossly misrepresented:" a remark perhaps ingeniously introduced to cast a doubt upon all the circumstances in the volume, true as well as untrue; thus to render error and truth undistinguishable:—*The Curse of Christendom, or the Spirit of Poetry Exhibited and Exposed*, by the Rev. J. B. Pike, 1852, 8vo., at pp. 261—264.

It is strange that such respectable writers never thought of consulting the current histories of the Peninsular war, or the leading newspapers of the time—*The Courier and Morning Chronicle*—which could scarcely have passed so public an event by without recording it; and that they did not mistrust the tale from the silence of Llorente and Puigblanch, who would certainly have mentioned it; for neither the ex-secretary of the tribunal, nor Sn. Puigblanch, who first published his *Inquisicion sin Mascára* at Cadiz in 1811, and occupied the Hebrew Professor's chair in the central university of Madrid in 1820—1, could have remained ignorant of such a consummating circumstance. Neglecting the pains to verify the fact, they have left it in their pages; a striking instance for an intelligent opponent to point at, of simple credulity and the unsubstantial worth of their books.

In 1808, Napoleon decreed the suppression of the Tribunals of the Inquisition, at Chamartin, a village one league from Madrid, at a house of the Duke del Infantado's, where he lodged. They were again established by a decree of Ferdinand VII. on July 21, 1814; and again suppressed by the constitutional government of 1820. There were two houses of the Inquisition at Madrid, and they still exist. Marshal Soult did not command at Madrid, nor is it true that he ordered their demolition. The front and appearance of one of them has been altered only four or five years ago, but it was not pulled down. Whoever will take the trouble to look at the plan of Madrid, published for sixpence by the Society of Useful Knowledge, may see near the north-west corner, not far from the new Royal Palace, a shaded spot, stretching from the Calle ancha de San Bernardo to the Calle de la Inquisition, which opens into the Plazuela de San Domingo. That spot marks the principal building of the Inquisition at Madrid; there was none beyond the town. It is one of the most substantial edifices, erected upon a granite basement; and, judging from some



gratings seen from the street, having underground apartments rarely found in that capital.

B. B. WIFFEN.

(To be concluded in our next.)

#### "SILENCE" OF THE SUN OR THE LIGHT.

Dante uses this expression twice:

"Mi ripingeva là dove 'l sol tace."—*Inf.* i. 60.

And

"I' venni in luogo d' ogni luce muto."—*Inf.* v. 28.

Pollock translates the first,—

"She drove me back to where the sun was mute."

So Carlyle:

"To where the sun is silent."

And Cary:

"Drove me to where the sun in silence rests."

And Tarver:

"Où les rayons du soleil ne pénètrent point."

The second is rendered by Cary,—

"Into a place I came  
Where light was silent all."

And by Carlyle,—

"I am come into a place void of all light;"

with which Tarver coincides.

The obsolete poetical phrase, "il sol tace," means, it is said, in modern Italian, *non risplende*; and *luce muto* must have the same signification.

The *silence* of the sun leads us to consider the marginal reading of our Bibles on Jos. x. 12., where, instead of "Sun, stand thou still," the Hebrew may be read, "Sun, be silent." Both roots, דום and דם, give the *secondary* sense of "silence," the *primary* of the former being *to stand*, of the latter, *to cut off*: so also the former means to stop in speaking, and the latter, to cut off your speech; φωνήν ἀποκεκομμένοι and φωνῆς ἀποκοπή.

In reference to the sun, the word in Joshua is explained by דם, or מִן (dom), meaning *mid-day*, when the motion of the sun appears suspended, and when, in hot countries, man, bird, and beast retire from the oppressive heat, and

"When scarce a chirping grasshopper is heard  
Through the dumb mead."—*Thomson*.

The whole passage in Joshua x. 12-14.\* being

\* 12. Then Joshua addressed Jehovah in the presence of the children of Israel, upon the occasion of Jehovah delivering up the Amorites, saying,—

"Let Israel see the sun in Gibeon stand;  
The moon within the vale of Ajalon.

13. Suspend thy course, O sun, and stay, O moon,  
For vengeance of a nation 'gainst her foes."

taken as poetical, historical, and commentary, will dispense with the supposition of a miracle\*, which many critics attempt to extract by a misapprehension of poetical phraseology. The interpretation usually given is, that the day was lengthened by a miracle; and one mode has been conjectured by Whiston, in a note on Josephus (*Ant.* v. i. 17.), as a stoppage of the diurnal motion of the earth for about half a revolution, which appears to be the notion generally entertained. It is only necessary to call attention to the fact that the lengthening of days is of common occurrence, and is not made as Whiston suggests, but by varying the angle of the equator with the ecliptic, which might have been effected in Joshua's time by the attraction of a comet deflecting the earth from its regular motion, כְּיוֹם תָּמִים (Jos. x. 13.), translated "about a whole day," but meaning "as on a regular (usual or ordinary) day." Taking, however, the non-miraculous view of the question, it will not appear strange that the Israelites should think the day unusually long, when we consider that they had been in forced march all the previous night up-hill (Jos. x. 9.); had been fighting all day, and ascending the mountain in pursuit of the retreating foe in the evening; which ascent would protract the day, and give a stationary appearance to the moon and the sun.†

T. J. BUCKTON.

Lichfield.

#### Minor Notes.

"A per se A."—In one of the martyr Bradford's letters, addressed to the Lord Russell (Stevens's *Memoirs of Bradford*, No. 20., Lond. 1832, p. 64.), I find the following sentence:

"In the one, that is for lands and possessions, you have companions many; but in the other, my good lord, you are A per se A with us, to our comfort and joy unspeakable," &c.

Has any other writer used this expression, "A per se A," in a similar manner, to denote the *standing alone* amid the circumstances of any position?

J. SANSOM.

It is thus written upon the corrected roll, that the sun stood in mid-heaven, and retarded his usual course.

14. Neither before nor since has Jehovah listened, as on this day, to human voice; for Jehovah fought for Israel.

This is evidently supplementary and illustrative of the narrative, Jos. x. 1-11. Compare the poetical phrase of Deborah, "They fought from heaven: the stars in their paths fought against Sisera," Jud. v. 20., with the narrative of the preceding chapter.

\* Compare Hab. iii. 11. Ecclesiasticus, xlvi. 4., takes the sense literally, and as making "one day as long as two."

† Sadler the elder, by ascending in his 'balloon just after sunset, witnessed the sun rising out of the west, and setting a second time that evening before he descended.



*Satire on Mr. Fox.*—Many years ago I heard the following lines repeated: as the satire which they contain is harmless, I send them to "N. & Q."—the Query being, are they worth preserving in print?

"At Brooks's of pigeons they say there are flocks,  
But the greatest of all is one Mr. Fox.  
If he takes up a card, or rattles a box,  
Away fly the guineas of this Mr. Fox.  
O ye gamblers, your hearts must be harder than rocks,  
Thus to win all the money of this Mr. Fox.  
He sits up whole nights, neither watches nor clocks  
Ever govern the movements of this Mr. Fox.  
Such irregular conduct undoubtedly shocks  
All the friends and acquaintance of this Mr. Fox.  
And they very much wish they could put on the stocks,  
And make an example of this Mr. Fox.  
Against tradesmen his door he prudently blocks,  
An aversion to duns has this Mr. Fox.  
He's a great connoisseur in coats and in frocks,  
But the tailors are losers by this Mr. Fox.  
He often goes hunting, though fat as an ox:  
I pity the horses of this Mr. Fox.  
They certainly all must be lame in the hocks,  
Such a heavy-tail'd fellow is this Mr. Fox."

CHARLES JAMES VULPES.

*Storey's Gate.*—

'Tis well the Gate is down!  
Who was this Storey, that his long-lost name  
Should be inscribed upon the roll of fame  
And after ages of oblivion claim  
A posthumous renown?  
Came he of gentle blood, or humble birth?  
Plebeian was he, or patrician?  
Was he in trade? or did he till the earth?  
Was he a parson, or physician?  
Perhaps he fill'd some office in the State!  
But was he ever known as Whig or Tory?  
All seems a blank. Tho' Storey had a gate,  
'Tis plain his gate will never have a story.

CECIL HARBOTTLE.

[Our good friend CECIL HARBOTTLE has sacrificed his historical knowledge to the point of his epigram; for we are sure he knows as well as anybody that Edward Storey, who gave his name to the gate, was keeper of the volary to Charles II., which volary or aviary was so large that the birds could fly about in it.]

*Ancient Bell.*—There is a note to Throsby's edition of Thoroton's *Nottinghamshire* (vol. ii. p. 88.) which may possibly interest MR. ELLA-COMBE and other lovers of Campanology:

"In the year 1795, a gentleman of considerable fortune came to Leicester purposely to see an old bell brought to Mr. Arnold, bell-founder, to be recast. On it was the head of Henry III., King of England in the time of Pope Benedict. Round the crown this:

'*Sauncte Confessor Cristi Benedicte ora pro nobis Deum.*'

The history of this bell is this:—When Broughton Church, in Northamptonshire, was knocked down by Cromwell, the bell was taken to the church of Moulton, near Northampton; thence brought to Leicester in 1795,

to be recast with the rest of the church bells. Its weight 27 cwt. Mr. Smith, the gentleman noticed above as a curioso in ancient bells, says that there is *only one more of the age* that he knows of in England."

THOMAS R. POTTER.

*Earliest Mention of Porter.*—You were kind enough, in your eighth volume, to give me some information as to the first introduction of this beverage. I have since found the passage to which I referred, in Nicholas Amherst's *Terræ Filius* for May 22, 1721, somewhat earlier than the date you have mentioned; "We had rather dine at a cook's shop upon beef, cabbage, and *porter*, than tug at an oar, or rot in a dark, stinking dungeon." This is probably the very earliest mention in print of porter.

HENRY T. RILEY.

*Bosses in Morwenstow Church.*—*Sigel of Solomon.*—The pentacle; symbol of Omnipotence; the hand of God. Its five points signify the fingers of God. It is said to have been graven on a precious stone, and worn in a ring by Solomon with the tetragrammaton inscribed in the midst. Thereby He ruled the angels and they served Him.

"Hence all his might, for who could these oppose?  
And Tadmor thus and Syrian Baalbec rose!"

*The Shield of David.*—A six-angled figure; another point added to the pentacle to represent the human nature of "David's son." The manhood taken into God.

*The double-headed Eagle.*—As the dove in the New Testament, so the eagle in the Old was the type of the Holy Ghost. After the time of Elijah, and the promise of a double portion of His spirit to his successor Elisha, the eagle with two heads denoted this increased access of the Third Person of the Trinity to man's kind. Like many other church emblems, this crest was subsequently adopted in the shield of mere earthly kings.

*Four Faces.*—In the likeness of man, three; one feminine. The Trinity and the Blended Mother of Messias were thus pourtrayed.

R. S. H.

## Queries.

### EPISCOPAL SALUTATION.

So far as I remember to have observed the current style of episcopal documents in England, it differs from the ancient form, in which the bishops were not used to withhold from their "faithful children in Christ" their *benediction*: for example, in the marriage licence of the poet Gower (Vol. ix., p. 487.), we find, "dilecto in Christo filio, domino Willelmo, etc., salutem, gratiam, et benedictionem." And, in the *Compleat Clerk*, or *Conveyancers' Light* of 1671, the ecclesiastical



precedents still retain "salutem et gratiam;" whereas now it seems, that "grace" and "benediction" are *both* gone; and, if I mistake not, even the poor little children just ready for confirmation are invited in a letter from their spiritual father, beginning: "John, by divine permission, &c., *sends greeting.*"

When did this curt style come into use, and is it now universal? or is there any occasion on which our bishops give "grace and benediction," either in Latin or in the vernacular? Of course there is a place for everything. In our new forms for cheap law, and plenty of it, a man may find himself in chancery on reading:

"Victoria R.

"To the within-named defendant C. D. greeting," &c.

And, compared with the fatal context, this salutation may appear gracious enough; but it does seem to me (*cum omnimodâ reverentiâ tantis patribus debitâ*) that the pastorals, with which the faithful flock are honoured from their holy fathers, might be adorned with the restoration of the accustomed benediction without losing any of the excellences now pertaining to those interesting and rare documents.

H. P.

Lincoln's Inn.

#### THE SCHOOLBOY FORMULA.

I know not if your interest, or that of your readers, extends to the history and origin of a schoolboy game, or other whimsical formulæ employed by him on certain occasions in the preliminary arrangement of choosing either "sides," or the individual performer in cases where the main burden falls on *one*. I remember distinctly, but a few years ago, having repeatedly formed one of the ring around the spokesman or officer on such occasions, whose business it was, guided by this formula, to challenge alternately the individuals of the party who were ultimately to form the opposing forces in the game, or to challenge all in succession until, by this process of elimination, the *one* was left, upon whose activity or prowess the game should depend.

Nursery rhymes, originating centuries ago, have before now occupied the attention of the learned — and hidden sarcasm levelled at church and state have been discovered, by those who are profound enough, wrapped up in their simplicity. What mystery may there not be involved in the odd succession of syllables employed from time immemorial in our playgrounds? What a field for the exercise of ingenuity and learning may it not afford to those who justly see, in every olden custom, some light thrown upon the life and manners of our ancestors?

The following is the formula:—Pointing, in succession, to one after another in the circle, passing, in the order of the watch-hand or the journey of the sun, one for every word or syllable pronounced,

the speaker, facing with all of us the centre of the circle in which we stood, commenced with his neighbour on his left, and counting himself in as he proceeded round and round, weeded us one by one in the manner I have described, by the run of the following incantation:

"One-er-y, two-er-y, tick-er-y, seven,  
Ak-a-by, crack-a-by, ten, and eleven.  
Pin, pan,  
Musk-y Dan,  
Twiddle-um, twaddle-um, twenty-one.  
Black, fish, white, trout,  
Ee-ny, o-ny,  
You, go, out."

I assure you that I am giving a faithful statement of the formula as used in my days, and as I doubt not many of your younger readers will certify that it is still in existence. Now if any of those interested in the history of our juvenile games can throw any light upon the origin of this odd collection of syllables, I, and all the others of that numerous body, will feel much obliged to him. X.

[We suspect there are numerous versions of these "counting-out rhymes" to be found in our nursery traditional literature. Mr. Halliwell, in his *Popular Rhymes and Nursery Tales*, p. 134., edit. 1849, has furnished the following:

"One-ery, two-ery,  
Tick-ery, tee-vy;  
Hollow-bone, crack-a-bone,  
Pen and eevy.  
Ink, pink,  
Pen and ink;  
A study, a stive,  
A stove, and a sink!"

"One-ery, two-ery,  
Tickery, teven;  
Alabo, crackabo,  
Ten and eleven:  
Spin, spon,  
Must be gone;  
Alabo, crackabo,  
Twenty-one.  
O—U—T spells out!"

Something similar to this, adds Mr. Halliwell, is found in Swedish, Arwidsson, iii. 492.:

"Apala, mesala,  
Mesinka, meso,  
Sebedei, sebedo!  
Extra, lara,  
Kajsa, Sara!  
Heck, veck,  
Vällingsäck,  
Gack du din länge man veck,  
Ut!"

"Igdum, digdum, didum, dest,  
Cot-lo, we-lo, wi-lo, west;  
Cot-pan, must be done,  
Twiddledum, twaddledum, twenty-one!  
Hytum, skytum,  
Perridi styxum,  
Perriwerri wyxum,  
A bonum D."]



CAPTAIN THOMAS DRUMMOND.

Who was Captain Thomas Drummond, the commander of the Scots Darien ship, the *Speedy Return*, for whose alleged murder Captain Green, of the English ship *Worcester*, suffered at Edinburgh in 1705?

Among the bitter things which this unhappy affair produced in London, was a broadside entitled *An Elegy on the much lamented Death of Capt. T. G., who was executed, with others of his Crew, under the pretence of being a Pirate, &c.* In this there is the following allusion to the subject of my Query, where the writer speaks of Green's escape from the ordinary perils of a voyage only, on the "inhospitable shore" of Scotland, to

— "find what Madagascar would forbear,  
E'en tho' detested Drummond harbours there;  
Drummond, whose hands with Glencoe's blood embrued,  
Show murders by just judgments unpursued,  
Drummond! the widows' tears, and orphans' cries,  
A guilty name for which the guiltless dies."

I am aware proof exists that, whatever may have been the crimes of Green, there is very good reason to suppose that the murder of Drummond was not one of them; but the connexion of the latter with the massacre of Glencoe, if true, is not so well known a fact. In *Gallienus Redivivus, or Murder will out, being a true Account of that Affair (of Glencoe), in a Letter from a Gent. in Scotland to his Friend in England*, Edinburgh, 1695, that name certainly does figure as one of the most barbarous of the actors in this atrocity:

"One of the proscribed Macdonalds, a child," says the writer, "suing for mercy, would have found it from Captain Campbell; but I am informed one Drummond, an officer, barbarously run his dagger through him, whereof he died immediately."

Is it possible that this miscreant was the man who subsequently figured so prominently as a commander in the service of the Scots Company, and one of their council at New Caledonia? In both Mr. Burton's *Darien Papers*, and in the *Journal of Drury*, Drummond is presented to us more, I think, in the light of a military than a naval man; and if the Glencoe murderer, the Darien councillor, and the Madagascar captive, are identical, the poet was premature in excepting him from God's judgment, for we are told by Drury that "he was killed at Tillea, in Madagascar, by a Jamaica negro."

J. O.

Minor Queries.

*Dr. John Hine's Collections.*—Can any one inform me what became of the collection of Babylonian Antiquities, which formerly belonged to Dr. John Hine, of Baghdad? It seems to have been of considerable value.

E. H. D. D.

Quotations of Plato and Aristotle. —

"Albumazar says that the man who knows how to count can be ignorant of nothing; and Plato, with Aristotle, says that man is the wisest of animals, because he has the science of numbers." — Nouet's *Life of Christ in Glory*, translation by Dr. Pusey, p. 439.

No reference is given to the works of Plato or of Aristotle. Can you or your readers supply the deficiency?

H. P.

Lincoln's Inn.

*Who struck George IV.?*—Which of George IV.'s companions struck him when prince regent, for making use of an insulting expression after dinner? I have heard that the prince was with difficulty dissuaded from taking legal proceedings against his assailant as for high treason.

NEMO.

Lincoln's Inn.

*The American Bittern.*—Refreshing myself the other day by turning over some old numbers of that delightful work, the *Magazine of Natural History*, I stumbled on the following statement as to an alleged luminosity of the American bittern:

"It is called by Wilson the Great American Bittern; but, what is very extraordinary, he omits to mention that it has the power of emitting a light from its breast, equal to the light of a common torch, which illuminates the water so as to enable it to discover its prey. As this circumstance is not mentioned by any of the naturalists that I have ever read, I took some trouble to ascertain the truth, which has been confirmed to me by several gentlemen of undoubted veracity, and especially by Mr. Franklin Peale, the proprietor of the Philadelphia Museum." — Vol. ii. p. 64.

Is this a Jonathan, or something better? If not a zoological fact, there may, perhaps, be some matters of traditional interest, perhaps an Indian superstition, mixed up with the statement, the particulars of which, if obtained in reply, may compensate for the space this Query occupies.

SHIRLEY HIBBERD.

*Mr. Jekyll and the "Tears of the Cruets."*—Mr. Jekyll the barrister, who sat for Calne in several successive parliaments, was justly distinguished as one of the most eminent wits of the age. At the time Mr. Pitt was meditating a tax upon salt, he produced a short and much-admired poem, entitled the *Tears of the Cruets*, in which the latter, apprehending that their contents, oil and vinegar, may be subjected to his remorseless taxation, feelingly lament their situation, and very pathetically allude to the probable ruin of the two great oilmen and Italian warehousemen of that day, in two lines which I recollect:

"Poor Barto Vallé! melancholy Burgess!  
Victims of Pitt, of Huskisson\*, and Sturges."†

\* William Huskisson, Esq., M.P. for Morpeth, Under-Secretary of State, War Department.

† M.P. for Hastings and a Lord of the Treasury.



The verses first appeared in the *Morning Chronicle*, and I am not aware that they were ever published elsewhere. If any reader of "N. & Q." can inform me where I can find them, I shall be much obliged; and if in no other publication than the *Morning Chronicle*, I beg to have the date of the paper pointed out. Z. (1)

*Sir Hugh Myddleton's Brothers.*—Can any of your numerous correspondents furnish the names, places of residence, &c. of all, or nearly all, the many brothers of the late Sir Hugh Myddleton?

A CONSTANT READER.

*Churches Erected.*—Can you tell me by what means I can ascertain the number of new churches that have been erected in each county, distinguishing those where the expense has been defrayed almost or entirely by individuals? A.

*Salutation Customs.*—In the *Retrospective Review*, vol. ii. p. 240., I find the following:

"The proud and pompous Constable of Castile, on his visit to the English Court soon after the accession of James I., was right well pleased to bestow a kiss on Anne of Denmark's lovely maids of honour, 'according to the custom of the country, and any neglect of which is taken as an affront.' . . . We should like to know when this passing strange custom died away—a question we will beg to hand over to our friend 'N. & Q.'"

In Hone's *Year Book*, col. 1087, this custom is also noticed by a correspondent as follows:

"Another specimen of our ancient manners is seen in the French embrace. The gentleman, and others of the male sex, lay hands on the shoulders, and touch the side of each other's cheek; but on being introduced to a lady, they say to her father, brother, or friend, *Permettez-moi*, and salute each of her cheeks . . . And was not this custom in England in Elizabeth's reign? Let us read one of the epistles of the learned Erasmus, which being translated, is in part as follows:

" . . . Although, Faustus, if you knew the advantages of Britain, truly you would hasten thither with wings to your feet; and, if your gout would not permit, you would wish you possessed the heart [sic] of Dædalus. For, just to touch on one thing out of many here, there are lasses with heavenly faces; kind, obliging, and you would far prefer them to all your Muses. There is, besides, a practice never to be sufficiently commended. If you go to any place, you are received with a kiss by all; if you depart on a journey, you are dismissed with a kiss; you return, kisses are exchanged. They come to visit you, a kiss the first thing; they leave you, you kiss them all round. Do they meet you anywhere, kisses in abundance. Lastly, wherever you move, there is nothing but kisses. And if you, Faustus, had but once tasted them! how soft they are—how fragrant! on my honour you would wish not to reside here for ten years only, but for life."

Perhaps some correspondent will answer the Query of the editor of the *Retrospective Review* as quoted above. CID.

*Angier Family.*—Is anything known of the descendants of the celebrated Nonconformist

minister John Angier; and especially of his three children? Elizabeth, born at Denton, June 24, 1634, became the wife of the Rev. Oliver Heywood (afterwards her father's biographer), and died in 1661. John was in holy orders, which is about the only fact I have been able to glean. There was also a third child, of whom I can learn nothing. J. B.

*Heraldic.*—What is the name of the family, also what is the crest appertaining to the following arms, viz. Argent, three pellets in bend voided, a chief sa.? In the Herald's College, London, there is an old alphabet of arms, in which is: Argent, three pellets in bend voided, a chief sa., to the name of Hoyle, Yorkshire; but the heralds say it is of no authority, and that they are assumed from the arms of Orrell, viz. Argent, three torteauxes in bend, between two bendlets sa., a chief of the second. There are also in the arms of O'Reilly of Ireland, as a second quartering: Argent, a chief sa., between a bend gemelles, three torteauxes gu. Perhaps yourself, or some of your readers, can enlighten me as to whether they are the arms of Hoyle, or assumed, as the heralds state. FREDERICK KENNETH.

Clonea.

*Scottish Songs.*—Are there any old words to the airs of "The Yellow-haired Laddie," "The Bush aboon Traquair," "The Banks o' the Tweed," "Wandering Willie," and many more, equally beautiful? And if so, where are they to be found? Of course I don't mean words of the age or style of Allan Ramsay. L. M. M. R.

*Ancient Punishment of the Jews.*—I have a copy of Barrington's *Observations on the Statutes*, in which some former owner has written several useful notes. On the "Statutum de Judaismo" he says:

"In death as in life, special indignities have been applied to the Jews. The Inquisition burnt them apart from other victims, and in the middle ages they were often put to death in company with animals held to be unclean. Even so late as the year 1700, when the notorious Brunswick gang of robbers were executed for sacrilege at Zell, Jonas Meier was hanged with his head downwards on a separate gallows with a dog by his side; though it does not appear that he was in any way different from the rest, except as being a Jew."—See *Vortrefflich Gedächtniss der Göttlicher Regierung*.

Can any of your readers tell me where I can see the book, or any other account of the case?

P. B. E.

*Ciudad Rodrigo.*—In the late Lord Londonderry's *Narrative of the Peninsular War*, he mentions, in his account of the siege of the above fortress by the French under Massena, in 1810, that a general assault was made by the besiegers on the night between June 30 and July 1, and re-



pulsed with very heavy loss by the Spanish garrison. Neither Napier, Hamilton, or other writers whom I have consulted, and who give very full accounts of the siege, make the least mention of this assault, important a feature as it would have been of the operations. Did no such attack ever take place? or is it an exaggerated account of some trifling alarm?

J. S. WARDEN.

*Barony of Scales.*—Who was the Lord Scales, who commanded the British auxiliaries, and was killed in the battle of St. Aubin-du-Cormier, July 27, 1488? Washington Irving, in a note to his *Chronicle of the Conquest of Granada*, appears to identify him with the "Lord Scales, Earl of Rivers, a near connexion of the royal family of England," who played so distinguished a part at the siege of Loxa, in 1486; but does not explain why the French historians designate him only by the inferior title. In fact, the legal connexion between the barony of Scales and the earldom of Rivers ceased on the death of Anthony Widville in 1483, although it is possible that his brother and successor, Richard, whom I presume to have been the volunteer of Loxa, still was vulgarly designated by the title which had been so long associated with the earldom of Rivers, but to which he had not the smallest right, either by descent or marriage. However, as Earl Richard appears to have survived till 1491, we must look somewhere else for the leader of the British auxiliaries in the battle that decided the fate of Bretagne, and the marriage of its heiress. Most likely the French writers were mistaken in the English title, a case which has happened to them numberless times both before and since 1488. All the peerages agree in stating the barony to have fallen into abeyance in 1483, and to have remained so ever since.

J. S. WARDEN.

*Dimidiation—The Half Eagle.*—Not understanding heraldry, I do not know whether the practice of *dimidiation*, referred to by L. C. D. (Vol. ix., p. 110.), is supposed to have a meaning. Schiller seems to ascribe one in *Wallenstein's Death*, Act III. Sc. 3.:

"*Wallenstein.* Ye were at one time a free town. I see Ye bear the half eagle in your city arms. Why the *half* eagle only?"

*Burgomaster.* We were free,  
But for these last two hundred years has Egra  
Remain'd in pledge to the Bohemian crown;  
Therefore we bear the half eagle, the other half  
Being cancell'd till the empire ransom us,  
If that should ever be."—Coleridge's *Translation*.

"Doch seit zwei hundert Jahren ist die Stadt,  
Der böhm'schen Kron' verpfändet. Daher rührt's  
Dass wir nur noch den halben Adler führen,  
Der untre Theil ist cancellirt, bis etwa  
Das Reich uns wieder einlöst."

G. GERVAIS.

### *Cook's Translation of a Greek MS.—*

"Vincent Cook translated a Greek MS. of doubtful authenticity, giving an account of Plato's residence in Italy. It is ascribed to Cleobulus, but the sentiments are those of a later age."—*Outlines of Ancient Philosophy*, by Philip E. Butler, Philadelphia, 1831, p. 28.

Can any of your readers give me the title of the above-mentioned work, or tell me where it is to be found?

J. TALBOT.

*Old Ballad.*—Forty years ago I frequently heard a ballad sung by the rustics of Derbyshire, only two lines of which I can remember. They were:

"The Brownie Girl saw fair Eleanor's blood  
Run trickling down to knee."

Can any reader of "N. & Q." inform me where I can discover this ballad? THOMAS R. POTTER.

*Mutilation of Tacitus.*—Since I became convinced that there was a great preponderance of evidence in favour of the opinion that our Lord's crucifixion took place in April, A.D. 30, and that his public ministry did not last much more than a year, it has often occurred to me that the loss of the portion of the *Annals of Tacitus* relating to that period was not accidental; but that the MS. was designedly mutilated by some enemy, or more probably by some injudicious friend of Christianity, who wished to suppress the testimony of Tacitus as to the events connected with its origin. The one manuscript of the early part of the *Annals* is, I believe, at Florence; and I desire to know if it presents the appearance of being intentionally mutilated. An exact description of it in reference to this suggestion, would be interesting to many of your readers. Perhaps some correspondent may be able to speak from recollection of what he has already seen. Or some Italian tourist may be induced to examine the manuscript, so as to enable him to decide the question.

E. H. D. D.

*Rubrical Query.*—The rubric to the versicles that precede the three collects at Morning and Evening Prayer says: "Then the priest *standing up*, shall say," &c. After this rubric, on what authority does the priest kneel down again?

WILLIAM FRASER, B.C.L.

*Army.*—I wish to know when scarlet was first adopted by our soldiery; when the first scale of pay was made, and at what rate for officers, both of cavalry and infantry regiments. Could any of your correspondents give me information on any of these points?

F.

Oxford.

*The first English Envoy to Russia.*—Sir Jeremiah Bowes was ambassador from Queen Elizabeth to the then Czar of Muscovy (Ivan the



Terrible, I believe). A very remarkable anecdote of his reply to that despot, on refusing, with Roman haughtiness, to pay a slavish obeisance to the barbarian, for which he was well nigh having his hat nailed to his head, was once in existence. Can any of your readers give me a copy of his heroic answer, or direct me where to search for it? I have collected many particulars of Sir Jeremy's life and family, but cannot find any account of the fact I allude to, except that some one has made use of it to the glorification of his hero in a modern novel. A. B.

*"The Tales of the Fairies."* —

"The Tales of the Fairies, or the Comical Metamorphosis; with the wonderful Operation of a Fountain in the Gardens of PATAGONIA, in restoring lost Virginity. London, printed in the year MDCCLXIV.," 16mo., with frontispiece, and plate at p. 140.

By whom is the above, or to what does it refer? It seems political, and not what its title might induce people to suppose. M. L.

*Cork.* — In Oxfordshire, when a child exhibits an overweening fondness for a parent, with a view to gaining some coveted indulgence, it is usually denominated "cork," or, as it is called by the country people, "cark." "It is nothing but cork" is a common expression from parent to child. Can any of your readers define its origin? Zz.

*Minor Queries with Answers.*

*Storm in Devon.* — Bishop Hall, in his meditation on the *Invisible World*, book I. sect. 6., on "The Employments and Operations of Angels" (Devotional Works, ed. Josiah Pratt, Lond. 1808, p. 459.), has the following passage:

"I could instance irrefragably in several tempests and thunderstorms, which, to the unspeakable terror of the inhabitants, were seen, heard, felt, in the *western parts*; wherein the translocation and transportation of huge, massy stones and irons of the churches, above the possibility of natural distance, together with the strange preservation of the persons assembled, with other accidents sensibly accompanying those astonishing works of God, still fresh in the minds of many, showed them plainly to be wrought by a stronger hand than Nature's."

In a note at the words "*western parts*," the writer instances "the churches of Foye, Totness, and Withycomb," adding, "of the same kind were the prodigious tempests of Milan, an. 1521, and at Mechlin, Aug. 7, an. 1527." Is there any published account of the tempests at Foye, Totness, and Withycomb, to which the bishop here alludes? J. SANSOM.

[In the British Museum is the following pamphlet: "To his Highness the Lord Protector, and to the Parliament of England," 4to., no place or date. This is a letter without signature, written apparently by a Quaker, giving a curious account of Gloucester Cathedral. An engraved

frontispiece represents a church, with its interior visible, struck by lightning, and the congregation scattered. Beneath it is the following inscription: "A most prodigious and fearefull Storme of Winde, Lightning, and Thunder, mightily defacing Withycomb Church in Deuon, burning and slaying diverse Men and Women, all this in service-time on the Lord's Day, Oct. 21, 1638." Mr. Davidson, in his *Bibliotheca Devoniensis*, says, "This plate seems to have been intended for one or the other of the two following tracts; but it has not been found affixed to any copy of either of them." 1. "A True Relation of those sad and lamentable Accidents which happened in and about the Parish Church of Withycombe, in the Dartmoores in Devonshire, on Sunday, 21st October, 1638," 4to., London, 1638; in the British Museum. 2. "A Second and more exact Relation of those sad and lamentable Accidents which happened in and about the Parish Church of Wydecombe, neere the Dartmoores in Devonshire, on Sunday the 21st of October last, 1638." 4to., London, 1638.]

*Remigius Van Lemput.* — I shall feel much obliged for any information of the descendants of Remigius Van Lemput, the painter, who is stated to have been disowned by the historical family of that name still, or recently, existing at Antwerp, on account of his adoption of the Protestant faith; and to have obtained his livelihood, during the time of Cromwell, in London, by his knowledge of painting, under the name of Remy. G. B.

New York.

[Remy's daughter was a paintress; and married Thomas, brother of Robert Streater, appointed serjeant-painter at the Restoration, who is frequently noticed by Pepys in his *Diary*. Remy died in November, 1675, and was buried in the churchyard of Covent Garden, as his son Charles had been in 1651.]

*Translations of the Talmud, &c.* — Does there exist a translation of the apocryphal Jewish books, *The Talmud*, &c., in any of the modern languages? The information would much oblige K.

["Le Talmud de Babylone, traduit en langue Française et complété par celui de Jérusalem et par d'autres monumens de l'antiquité Judaique, par l'abbé L. Chiarini," Voll. i. ii., 8°, Leipz. 1831. There are two other translations in Latin: "Talmudis Babylonici codex *Middoth*, sive de mensuris Templi; Hebraicè et Latinè; ex versione et cum commentariis, studio Constantini l'Empereur ab Oppyck," 4to., Elzevir, Lug. Bat., 1630. "Talmudis Babylonici codex *Succa*, sive de Tabernaculorum Festo; Hebraicè et Latinè; ex versione et cum notis Fr. Bern. Dachs, et Commentariis Joh. Jac. Crameri," 4to., Trajecti ad Rhenum, 1726.]

*Letter to Aëtius.* — Is there anywhere extant a copy of the *entire* letter of the Britons to Aëtius? Geoffry of Monmouth, Nennius, and Bede give the same portions, which appear to be copied from some author who quotes only the fragments. I refer to Dr. Giles's translations of the above authors. W. B. THURMOND.

[The *entire* letter is given by Polydore Virgil, but without stating his authority. Its authenticity is doubtful.]



*Bernard Mandeville.* — On Thursday, July 11, 1723, a presentment was inserted in the *Evening Post* against Mandeville's *Fable of the Bees*. Will any of your readers kindly inform me the result? and, also, whether any farther proceedings were taken? Will you also inform me where I can obtain the best information respecting Mandeville and his works? I have read the article in the *Penny Cyclop.*, which is scarcely comprehensive enough.

C. H. (2)

[It does not appear that any farther proceedings were taken against Mandeville, after the presentment of the Grand Jury of Middlesex to the Judges of the King's Bench. If there had been, Mandeville would have noticed them in the collected edition of his *Works*, 4 vols., 1728, where he has reprinted, from the *London Journal* of July 27, 1723, "A Letter to the Right Hon. Lord C—," severely animadverting upon his *Fable of the Bees*; together with his "Answer to the Letter," and the presentment to the Grand Jury. The best account of the author is contained in *Nouveau Dictionnaire Historique*, par Jacques George de Chauffepié, tom. iii., edit. 1753. Consult also his Life, by Dr. Birch, in the *General Dictionary*; *Lounger's Common-place Book*, vol. ii. p. 306.; and Chalmers's *Biographical Dictionary*.]

*Quotation.* — Can you oblige me by saying where to find the line —

"All men think all men mortal but themselves?"

J. M.

[In Young's *Night Thoughts*, Night I., the 37th line from the end.]

*Precedency of the Peers of Ireland in England.* — I have an 8vo. volume in my possession, printed in Dublin without the author's "knowledge or concurrence," in 1739, entitled *The Question of the Precedency of the Peers of Ireland in England fairly stated*. As appears from the title-page, it is "A Letter to an English Lord, by a nobleman of the other Kingdom." Who was the author? He adopts as his motto, "Alieni appetens, sui profusus." "Largitor rapti" would have been more concise.

ABHBA.

[This work is by Sir John Perceval, first Earl of Egmont. Obit May 1, 1748.]

### Replies.

#### THE DUNCIAD.

C. asks, at Vol. x., p. 65., whether an edition of *The Dunciad*, 1727, has been seen? The following extracts will probably prove that no such edition ever existed. In a letter addressed by Swift to Gay, Nov. 27th, 1727, he asks, "Why does not Pope publish his 'Dulness?'" Again, "I hope to see Pope's 'Dulness' knock down the *Beggar's Opera*, but not till it hath fully done its job."

Lord Bolingbroke, in a letter to Swift, not dated, but placed after the preceding one, says: "Pope's

'Dulness' grows and flourishes — it will be a noble work; the many will stare at it, the few will smile."

March 23, 1727-8, Pope tells Swift: "As for those scribblers, for whom you apprehend I would suppress my 'Dulness,' which, by the way, *for the future, you are to call by a more pompous name, The Dunciad*, how much that nest of hornets are my regard, will easily appear to you when you read the treatise of the Bathos."

May 10, 1728, Swift says: "You talk of this *Dunciad*, but I am impatient to have it *volare per ora*. There is now a vacancy for fame; the *Beggar's Opera* hath done its task."

July 16, 1728, Swift writes: "I have often run over *The Dunciad* in an Irish edition (I suppose full of faults) which a gentleman sent me. The notes I could wish to be very large in what relates to the persons concerned."

As Swift, of all men, would be indulged with an "early copy" of *The Dunciad* (for Lord Bolingbroke may have seen portions of the work in manuscript or in proof only), may we not conclude from these extracts that *The Dunciad* certainly did not appear till 1728? The Irish edition, "full of faults," may have been what Cleland alludes to in his letter to the publisher, prefixed to the work (4to. and 8vo., 1729), "occasioned by the present (and as Warton or Bowles adds, the first correct) edition of *The Dunciad*." . . . . "It is with pleasure I hear that you have procured a correct copy of *The Dunciad*, which the many surreptitious ones have rendered so necessary."\*

J. H. MARKLAND.

I am glad that my inquiry about the first edition of *The Dunciad* has excited a correspondent spirit; but the nature of the replies in Vol. x., p. 109., induces me, in order to save space and time, to repeat that what is inquired after is, any of the editions stated by Pope to have been published in Dublin and London, prior to one in 12mo. published in London by Lawton Gilliver without date.

I am surprised to find E. T. D. — who writes as if he had considered the question, and tells us that he "has formed opinions of his own" upon it — doubting my quotation of Pope's assertion, and asking where "Pope has distinctly and repeatedly stated that an imperfect edition was published and republished in Dublin and in London in 1727." I am, I say, surprised that any one who has looked ever so superficially into the subject, should not be aware that in a prefatory note

\* An advertisement which precedes this letter in these two editions, says; "It will be sufficient to say of this edition that the reader has here a much more correct and complete copy of *The Dunciad* than has hitherto appeared."



to what Pope calls the "first perfect edition" (*i. e.* that by Lawton Gilliver), he tells us:

"This poem was writ in 1726. In the next year an imperfect edition was published at Dublin, and reprinted in London in 12mo., another at Dublin, and another at London, 8vo.; and three others in 12mo. the same year." — P. 66.

This statement is repeated in Pope's first collected edition, 1736 (vol. iv. p. 70.), and again in his last collected edition, 1743 (vol. iii. p. 4.). Why E. T. D. should doubt its existence is more than I can explain; but if he wondered at the existence of *three* editions (I had not specified the number), he will be more surprised to find Pope thus asserting that there were *five*.

Malone, I repeat, did not believe a word of all this, and I have never been able to find any one of those alleged editions; but it is, as I have said, quite incomprehensible that Pope should have volunteered and persisted in a distinct and circumstantial lie without any object that can be discovered.

To save other correspondents trouble, I beg leave to state that I have before me the following early editions, and need no information about them. 1st. That which Malone thought to be the first of all, its title-page running thus: *The Dunciad, an Heroic Poem in Three Books*. Dublin printed; London, reprinted for A. Dodd, 1728. 2nd. The edition by Lawton Gilliver, mentioned by MR. THOMS, with the frontispiece of the owl, without date, but stating on the title-page that the poem was "written in 1727," and in the prolegomena, that this is "the first perfect edition." 3rd. The quarto edition of 1729, with a copper-plate vignette of an ass laden with the works of the Dunces, which Pope afterwards stated was "the first perfect edition." This seems to have been also printed in 8vo., but it is doubtful whether in the same year, as the date and printer's name, "A. Dod, 1729," are *engraved* on the copper-plate vignette, which, after being used for the 4to., appears to have been subsequently reproduced in the 8vo. Your correspondent B. H. C. has this 8vo., but seems to doubt that there was a 4to., and even to suspect that I have mistaken the 8vo. for a "so-called 4to." I beg leave to tell him that it is a 4to., a handsome one — that I have even seen a *large paper* copy of it, and that it is by no means a rare volume — I have seen several copies. This, which was Pope's first *avowed* edition, and which was presented to George II. and Queen Caroline, has a prefatory advertisement, complaining of former editions, and especially of one printed at Dublin. Why should he have repeated this if there was no such edition? C.

ROBERT PARSONS.

(Vol. x., p. 68.)

As Edmund Bunny is not present to speak for himself, I hope you will allow me to put in a plea of "Not guilty" on his behalf; your correspondent F. C. H. having confidently accused him — and most unwarrantably — of having broken the eighth commandment. Speaking of *A Book of Christian Exercise, &c.*, he says:

"This is the same as the *Apologetical Epistle*, No. 28. in the above catalogue. The substance of it was *stolen* by Bunny, a Protestant clergyman, and published under his own name."

There are here, I think, two *false* accusations and one misstatement. To take these in the order in which they stand: —

1. That the *Book of Christian Exercise appertaining to Resolution* is the same as the *Apologetical Epistle*. This is wrong, for several reasons. A copy of the *Exercise* now lies before me. It has no title-page; but the Dedication to the Archbishop of Canterbury is preserved, and the preface to the reader. The latter thus concludes: "And so I bid thee hartily farewell. At Bolton-Percie, in the ancientie or liberties of York, the 9 of Iulie, 1584. Thy hartie wel-willer in Christ." This *first* part was issued, then, sixteen or seventeen years before the *Apologetical Epistle* was published (*viz.* 1601, if F. C. H.'s own date is to be trusted). The second part of the work (bound up with the first) is dated 1594, or seven years prior to the *Apologetical Epistle*. Now the *Exercise* is not an epistle at all, nor by any process can it be tortured into one, — unless we may call Thomas à Kempis' *Imitation*, or Baxter's *Saint's Rest*, epistles. I may observe in passing, that Baxter owed very much to the perusal of Parsons' book (the one under consideration) in early life.

2. That the substance of Parsons' book was *stolen* by Bunny. What "Edm. Bunny" did, was to adapt Parsons' book to Protestant readers; as many others had done before him, and have done since. This may be stealing; but if it is, it is a crime which is chargeable upon many very excellent men of the various religious communions — Romish as well as reformed. I should like to add the remarks of Bunny himself on this subject, but it will not be necessary owing to what now follows.

3. That Bunny published it under his own name. He did: not as *author*, but as *editor*, which makes all the difference. Parsons himself, it appears, issued the book without his name. And therefore Bunny could give no more than the author gave, the initials "R. P.," and these he gave; for he says to the reader:

"Who it is that was the author of it, I do not know; for that the author hath not put to his name, but only



two letters in the end of his Preface: which two letters I have set down under the title of the booke itselfe," &c.

Whoever told F. C. H. that Bunny published the book in his own name, must have a character for mendacity which is exposed by the whole of Bunny's Dedication and Preface. Again, in 1594, where another editor (?) issued the second part of the work on the same plan, the initials "R. P." appear upon the title-page. This part is dedicated to Sir Thomas Heneage. The address to the reader thus begins:

"Curteous Reader, not manie yeeres since, a book was published, *Of Christian Exercise, appertayning to Resolution*: written by a Iesuit beyond the seas, yet an Englishman, named M. Robert Parsons; which booke M. Edmund Bunny, hauing diligently perused, committed to the publique viewe of all indifferent iudgements: as glad that so good matter proceeded from such infected people, and that good might rise thereby to the benefit of others."

I have said thus much, hoping to appease the manes of good Edm. Bunny; and advise F. C. H. to see the book in question, which I never read but with pleasure. B. H. C.

I am sorry that you did not insert the list of Parsons' works which I sent you, as I believe it would be found both more full and more accurate than that given by Dodd, which I also referred to when drawing up my own. But my object in now recurring to the subject, is to vindicate the character of Edmund Bunny from the groundless charge brought against him by F. C. H., of having "stolen the substance of Parsons' *Book of Christian Exercise*, and published it under his own name." In fact, the title, as given by F. C. H. himself, ought to have been sufficient to exempt him from such an imputation. I have the book now before me, and give the full title as follows:

"A Book of Christian Exercise, appertaining to Resolution, that is, showing how that wee shoulde resolve ourselves to become Christians indeed, by R. P.; Perused and accompanied now with a Treatise tending to Pacification, by Edm. Bunny, Lond. 1586."

In a dedicatory epistle to Edwin Sandys, Archbishop of York, he states the nature and grounds of the alterations which he had made in the work, to adapt it to Protestant readers; and in the preface to the reader he says:

"Who it is that was the author of it, I doe not knowe, for that the author hath not put his name, but onely two letters in the ende of his preface: which two letters I have set downe vnder the title of the booke itselfe."

And this is what F. C. H. calls "*stealing* the substance of the book, and publishing it *under his own name*."

ΑΛΙΕΙΣ.

Dublin.

An able Roman Catholic historian, the Rev. Joseph Berington, in his valuable *History of the Decline and Fall of the Roman Catholic Religion*

in *England* (pp. 26. 28.), thus speaks of Father Parsons:

"To the intriguing spirit of this man (whose whole life was a series of machinations against the sovereignty of his country, the succession of its crown, and the interests of the secular clergy of his own faith,) were I to ascribe more than half the odium under which the English Catholics laboured through the heavy lapse of two centuries, I should only say what has often been said, and what as often has been said with truth. Devoted to the most extravagant pretensions of the Roman Court, he strove to give efficacy to those pretensions in propagating, by many efforts, their validity, and directing their application: pensioned by the Spanish monarch, whose pecuniary aids he wanted for the success of his various plans, he unremittingly favoured the views of that ambitious prince, in opposition to the welfare of his country; and dared to support, if he did not first suggest, his idle claim, or that of his daughter, to the English throne. Wedded to the society of which he was a member, he sought her glory and pre-eminence; and to accomplish this, it was his incessant endeavour to bring under his jurisdiction all our foreign seminaries, and at home to beat down every interest that could impede the aggrandisement of his order. Thus, having gained an ascendancy over the minds of many, he infused his spirit, and spread his maxims: and to his successors of the society, it seems, bequeathed an admiration of his character, and a love of imitation, which has helped to perpetuate dissensions; and to make us, to this day, a divided people. His writings, which were numerous, are an exact transcript of his mind: dark, imposing, problematical, seditious."

W. DENTON.

#### BRYDONE AND MOUNT ETNA.

(Vol. ix., pp. 138. 255. 305. 432.)

Being curious to ascertain, if possible, the origin of the frequently expressed disbelief in Brydone's account of his ascent to the summit of Mount Etna, I have discovered, in the course of looking into various works for that purpose, the following passage in the notes to the Canon Recupero's *History of the mountain*, by the canon's nephew, who published and edited the work many years after his uncle's decease. It will be remembered that the canon resided at Catania, and was visited by Brydone.

"Brydone ebbe il coraggio d'ingannar l'autore, facendogli credere d'esser salito fino al cratere dell'Etna. Egli non pote goder questo piacere per causa di una disgraziata caduta che gli avvenne nel viaggio, onde fu costretto d'abbandonare l'impresa. I suoi compagni, Fullarton e Glover, giunsero però fino a quel vertice fumante, e verificarono lassù la misura barometrica fatta altre volte dall'autore." — *Storia Natural e Generale dell'Etna*, del Canonico Giuseppe Recupero, 2 vols. 4to., Catania, 1815.

Swinburne, who did not ascend to the summit, says:

"The Canon Recupero dissuaded me from attempting to reach the top of Ætna, for he was certain that the snow would render it impracticable; he observed that I should enjoy full as fine a prospect half way up the mountain as from the summit, by moving in a horizontal direction, and alternately taking in views towards different points



of the compass; that the land would be equally seen in its whole extent, and all that I should lose would be a greater command of the sea; and that I might form a tolerable idea of the crater of *Ætna* from that of *Vesuvius*, with which I was well acquainted. I paid a just deference to his opinion," &c. — *Travels*, vol. iv. p. 140.

This passage would seem to prove that if Brydone ascended the mountain, he might have written his glowing description without reaching the top, where, however, he explicitly narrates that he arrived, "in full time to see the most wonderful and most sublime sight in nature."

Brydone states that he met with the accident, a sprain, alluded to by *Recupero*, in descending the mountain, not in ascending it. *Recupero*, it will be noticed, only says that Brydone deceived him in representing that he ascended to the crater, and says nothing about the summit of the mountain, which Brydone might have visited, granting all that *Recupero* asserts on his bare affirmation. Brydone's errors, in "sacrificing truth to piquancy in his narrations," have not led so eminent a judge as *Spallanzani*, who freely censures these errors, to question the truth of his ascent. LORD MONSON'S testimony also will add to the weight of evidence in favour of Brydone's general accuracy, so far as his lordship's not observing "a series of errors in the account while reading him on the spot" extends. On the whole, perhaps, it will be thought by candid judges that Brydone's severest critics, who are chiefly foreign writers, indignant at being misled by him on some minor points, have been guilty of injustice in stigmatising the entire account of his ascent as an ingenious romance.

JOHN MACRAY.

#### PHOTOGRAPHIC CORRESPONDENCE.

*Photography applied to Engraving on Wood.* — The current number of the *Art Journal* contains a proof that the important question, Can photographs be produced on the wood block so as to be used by the engraver? has at length been solved in the affirmative. The engraving of the moon there given is most satisfactory; and we think our readers will be obliged to us for transferring to our columns the following letter from the Rev. St. Vincent Beechey, by whom this good service has been accomplished. We hope Mr. Beechey will soon make known the means employed by him.

"Sir,

"Enclosed I send you, I believe to be, the first fair specimen of a woodcut engraving, executed by Mr. Robert Langton, of Cross Street, Manchester, upon a block on to which I have succeeded in transferring it in a condition exactly suited for the graver. It is a photographic copy of the celebrated map of the moon delineated by James Nasmyth, Esq., of Patricroft, on a scale of four feet diameter, which is certainly by far the most accurate in detail and execution that has yet been laid down; the result of years of observation and most accurate metric measurement. The scale to which this map is reduced on the block of course rendered it impossible to engrave all these minutæ; but by this process the exact position of all the principal mountains and ridges has

been preserved, and much detail introduced, which it would have required days, and a very clever draughtsman, to have reduced and laid down to scale. The photograph was impressed upon the plain surface of the wood without any ground black or white, duly reversed, and requiring no other treatment than if it had been drawn, except that here and there a crater, &c., had to be made a little more distinct, depending merely upon the imperfection of the photograph.

"To some of your readers it will doubtless appear a very simple thing to photograph on wood,—'Why not on wood as well as on paper or on glass?' I will therefore take the liberty of setting before them the difficulties which have to be overcome in this process, and which I am sure you, Sir, will duly appreciate.

"I am indebted to Mr. Langton, both for the first instigation and for the necessary instructions which enabled me to prosecute this research. Without the former I should never have undertaken it, and without the latter I should have burrowed in the dark. We were both perfectly aware that certain rude attempts had been made and published; but it was evident from the specimens that they were of the roughest possible description, and quite unadapted to the purposes of Art-design. In order to impress a photographic image on wood for the purpose of engraving, the following difficulties have to be overcome:—

"1. The block must not be wetted, or it will cast, and the grain will open.

"2. No material must be laid on the surface which will sink into the block and stain even the hundredth part of an inch below the surface, or else the engraver cannot see his cuts to any delicacy of detail.

"3. Neither albumen, nor pitch, nor any brittle material can be allowed upon the block, or else of course it will chip in the cross-lines, or those close beside each other.

"4. Whatever ground of any description is made use of must be so impalpably thin as to be really tantamount to the surface of the block itself, or else it cannot be equally cut through to any degree of certainty.

"5. The block should be so prepared for the purpose of the photographer, that his collodion or other preparation may freely flow over it without sinking in, and that it may be easily cleared off in case of any failure in a first attempt, in order that another photograph may be put upon the same block without fresh dressing.

"6. The photograph must be either a positive upon a white ground (or, as in the present instance, the unaltered wood itself), or a negative upon a blackened surface.

"I need scarcely say that several attempts were made before all these difficulties were surmounted; but I believe the present process will be found as effective as it is simple. My very first attempt succeeded in impressing my church on a black ground, and we both thought that ground would have been of a nature to allow of easy engraving; but Mr. Langton found, that though not more than one hundredth part of an inch thick, and not brittle, no degree of excellence could be obtained in its execution. I shall yet endeavour to perfect this latter process, as it may sometimes be more convenient than the white ground. In the meanwhile, should you think this communication worth inserting in your valuable journal, the block shall be immediately sent up to your office. For any farther information I must refer your readers to Mr. Langton, Engraver, Cross Street, Manchester, with whose skill and ingenuity I believe you are already acquainted.

I remain, dear Sir,

Faithfully yours,

ST. VINCENT BEECHEY.

Worsley Parsonage, June 19, 1854.

"P. S.—I should much like to be able to whiten the



surface of the wood before commencing. At present it is more difficult to do so than to blacken it."

Mr. Langton, in reply to a communication from the editor of the *Art Journal*, writes:

"It is four years since I first tried to find some way of getting photographs on wood; and it is now nearly a year since (with the very able assistance of Mr. Beechey) anything at all satisfactory was produced. From what little experience I have had in engraving these photographs, I see no reason why the process should not be extensively used; but especially for some subjects, such as portraits, architectural detail, and even landscapes, where the view is not too extensive for the lens. And for producing reduced copies of works of Art in general, it would be invaluable."

*Mr. Lyte's Instantaneous Process* (Vol. x., p. 111.).—In answer to C. H. C., I am somewhat surprised that he is unacquainted with a fact so very generally known to photographers, as the solubility of iodide of silver in a solution of the nitrate of the same base. The quantity taken up by a thirty-grain solution is *very small* indeed; but quite enough to spoil several plates first immersed in a new bath, unless it has been previously saturated with the iodide of silver, hence the principal object of the proceeding. I have never taken notes of the actual quantity capable of being dissolved in a solution of any given strength, but, like the same salt in a solution of iodide of potassium, the *stronger the solution of nitrate* the more of the iodide it will take up. I believe Mr. Horne of Newgate Street has tested the exact weight, and I have no doubt he would communicate the result.

With regard to Mr. Lyte's process, I have unfortunately not had time to try it one way or other; but have no doubt whatever that it succeeds in his hands.

GEO. SHADBOLT.

### Replies to Minor Queries.

*Double Christian Names* (Vol. x., p. 18.).—In the two quotations which ERICAS gives from *Co. Litt.*, Lord Coke's meaning evidently was, not that a man should not bear two Christian names, but that though any one might change his surname at pleasure, a change in his christian name was permitted at his confirmation only. (See Paper on Surnames, *Archæologia*, vol. xviii. p. 105.)

The instances of double christian names given by your correspondents are, first, John James Sandilands, 1564; and second, Henry Frederick Stanley, the son of James, seventh Earl of Derby, 1635.

I may add that of Thomas Pope Blount, matriculated Trinity College, Oxford, 1574, being then aged eighteen; he therefore, having been born in 1556, may in point of time have preceded Sandilands.

J. H. MARKLAND.

"*Forgive, blest shade*" (Vol. ix., p. 241.).—These lines are said to have been, in the first instance, inscribed upon the headstone of the grave of Mrs. Anne Berry, in the churchyard of Brading, Isle of Wight.

In 1813, when I there read the epitaph, I was informed that it was written by the clergyman of the parish.

In what year did Dr. Callcott set these lines to music?

J. H. MARKLAND.

"*Jah*," in *Psalm lxxviii. 4.* (Vol. x., p. 105.).—VOKAROS will be assisted in his inquiries into this alteration, by knowing that the Psalms, Epistles, and Gospels in the Prayer-Book were not copied from the Great Bible of Cranmer, 1539 and 1540, in both of which the word "JA" is correctly printed; but that they were taken from the Great Bible revised by the Bishops of Durham and Rochester, 1541, of which many editions were subsequently printed. In all these the word no longer appears in capitals, but in ordinary type, "yea." Upon the restoration of Charles II. the Convocation of 1661 made about six hundred alterations\* in the Prayer-Book, which were ratified by the Act of Uniformity. Among these alterations the *Epistles and Gospels* were ordered to be read according to the last translation, but the old version of the Psalter was retained. The word "yea" was continued, in conformity with the sealed book, until the eighteenth century. It is so in Baskett's edition, 8vo., 1736. The first edition altered to "JAH," in my humble collection of Prayer-Books, is the beautifully-printed royal 8vo. by Baskerville, Cambridge, 1760. By what authority the alteration was made does not appear. The Scottish Psalter, being from the Genevan version, has the word "JAH" from the earliest editions.

GEORGE OFFOR.

Hackney.

*Singed Vellum* (Vol. x., p. 106.).—In addition to the information supplied by you, in answer to MR. HUTCHINSON'S Query, I beg to observe that I have several times witnessed the process of restoring the Cottonian MSS., and can assure that gentleman that great skill, patience, and delicacy of touch is required in the operation, as a MS., when badly burnt, must be reduced to a state of pulp before the *laminæ* can be separated.

To Mr. Henry Gough, sen., of Islington, belongs the honour of having (under the direction of Sir Frederick Madden) succeeded in restoring to use, in a most admirable manner, the injured treasures of the Cottonian library, some of which have proved to be of the highest historical importance.

Zz.

*Holy-loaf Money* (Vol. ix., pp. 150. 256. 568.).—The reply of HONORÉ DE MAREVILLE (Vol. ix., p. 568.) reminds me that the custom he relates as being common in Normandy and Brittany, I also

\* Dr. Tension. See Stephen's *Book of Common Prayer*, published for the Eccles. Hist. Society, 1849, vol. i. p. clxxi.



witnessed during the celebration of high mass at St. Gudule in Brussels, and the Madeleine and St. Roch in Paris. It struck me at the time that it might be a somewhat similar ceremony to the ancient *agapæ*, but on inquiry I found it was not, though my informant failed to satisfy me what it really was. At St. Roch I particularly noticed children of six or seven years of age were recipients: it looked to me more like English sponge-cake than bread. Perhaps Dr. Rock or Dr. Husenbeth would kindly inform us what is the custom referred to above, and whence its origin?

THOMAS COLLIS.

Boston.

*Saying of Voltaire* (Vol. x., p. 88.).—

"Mes Révérends Pères, mes Lettres n'avoient pas accoutumé de se suivre de si près, ni d'être si étendues. Le peu de temps que j'ai eu, a été cause de l'un et de l'autre. Je n'ai fait celle-ci plus longue, que parce que je n'ai pas eu le loisir de la faire plus courte. La raison qui m'a obligé de me hâter, vous est mieux connue qu'à moi," &c. — Pascal, *Lettres Provinciales*, Lettre XVI., du 4 Décembre, 1656.

C. FORBES.

Temple.

"*Time and I*" (Vol. vii., p. 585.).—It is to Philip II. of Spain and England that Mr. Stirling assigns this adage, and not to the Emperor Charles V.

CHEVERELLS.

*Pictures at Hampton Court Palace* (Vol. viii., p. 538.; Vol. ix., pp. 19. 85.).—I take the following extract from a biographical sketch of Sir William Beechy, R.A., which appeared in the *London Monthly Mirror* for July, 1798:

"It is hardly necessary to particularise occurrences of so recent a date, except as they show the high esteem in which the subject of this memoir is held by the sovereign. Nothing can afford a clearer proof of this than his majesty's entrusting him with a subject of so much difficulty and extent as the grand picture representing the king at a review, attended by the Prince, Duke of York, &c., a work which, independent of the illustrious portraits it contains, requires an historical mode of treatment, and a judgment in the disposal of the figures, that none but a master could effectually administer. As a reward for the skilful execution of this arduous task, and to show his exalted regard for the arts in general, the king has lately conferred on the painter the honour of knighthood."

From what is written above, it is evident that the Query of your correspondent  $\Phi$ . is not yet answered, and that the review which the picture represents must have taken place before July 1798, and not in 1799, as M.A. and NARRO have supposed.

W. W.

Malta.

*Palaologus* (Vol. ix., pp. 312. 572.).—In Schomburgk's *History of Barbadoes*, 1848, is an account of Fernando, or Ferdinando, Paleologus, who appears to have settled in that island soon after the death of his father Theodoro, in 1636

(of whose monumental tablet in Llandulph Church, Cornwall, there is an account in *Archæologia*). It seems that the family of his mother, Balls, had property in Barbadoes. His name occurs in records there as having held various parochial and municipal offices from the year 1649 till 1669. He was buried October 3, 1678, under the title of Lieut. Ferdinando Paleologus; and his will, dated 26th September, 1670, was proved 4th January, 1680. In it he mentions his wife Rebecca, and his son Theodorus, who was then young, and who died apparently soon after; his widow then succeeding to all his property. He probably had no other children. His sisters Mary and Dorothy Arundell have also small legacies left to them.

W. C. TREVELYAN.

*Rev. Dr. Scott* (Vol. ix., p. 35.).—Your correspondent C. H. D. applies for a biography of the reverend gentleman, and mentions him as author of the *Characters of the Commons of Ireland*, at the time of the defunction of that assembly at the termination of the year 1800.

Although I cannot entirely solve the Query of C. H. D., yet I think the following statement will throw so much light upon it, that some correspondent of "N. & Q." in Ireland will be enabled to do so. In the summer of 1811 I was encamped with a regiment upon Bagshot Heath, and upon taking the ground we made inquiry for a clergyman to officiate to the soldiers on Sundays. The neighbouring clergy were fully employed, and we were obliged to send to Farnham in Surrey, a distance of ten or twelve miles, where we procured the assistance of this reverend gentleman. He was, I should suppose, about fifty-five, had a powerful voice, though his articulation was not very distinct. He gave us three sermons extemporally, on three successive Sundays, on one text, Acts xxvi. 28., "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." I can well recollect the effect his discourses had upon his auditors, and I never knew greater attention paid to any one's preaching, so admirable were his sermons. The late Lord de Clifford, as lieut.-colonel, commanded the regiment, and Dr. Scott gave him a copy of his work above mentioned. I read it, and was much gratified with the perusal; and there was one thing which particularly struck me, that among such a host of memoirs, Dr. Scott never in his descriptions introduced two characters in a similar way, and I never saw so much variety of style in any work of the kind. The reverend gentleman was then (in 1811) tutor to the sons of Sir Nelson Rycroft, Bart., at Farnham. I should be glad to know the exact title of Dr. Scott's book.  $\Delta$ .

*Ranulph Crewe's Geographical Drawings* (Vol. x., p. 65.).—If CESTRIENSIS will refer to Fuller's *Worthies* (vol. i. p. 193., Nichols's edit.),



he will find the authority for Dr. Gower's statement, which is given by the latter loosely and without acknowledgment. Fuller only mentions a map of Cheshire, drawn "so exactly with his pen, that a judicious eye would mistake it for printing, and the graver's skill and industry could little improve it."

An engraving from this drawing will be found in King's *Vale Royal* (1656), at p. 3. of Webb's portion. It is dedicated to the memory of the amateur artist mentioned, "qui hanc totius Cestrie mappam suo calamo designavit, et designatam suis sumptibus exaravit." LANCASTRIENSIS.

"*To lie at the Catch*" (Vol. vi., p. 56.; Vol. vii., p. 132.).—Your correspondent M. D. seems somewhat at a loss for the meaning of this expression, as used by Bunyan. It appears to me that the meaning is, as we should say at the present day, "You are trying to catch me tripping;" or, as you have stated in your explanation, "You are trying to put a trick upon me, so as to place me in a false position." I think it not unlikely that the figure is derived from the position of the fowler, lying *perdu*, with the cord in his hand ready to close the spring or net upon the unwary bird. There is a curious picture in the *Pia Desideria* of Herman Hugo (from which Quarles copied most of his emblems), representing Death lying "on the catch," and inclosing the worldly-minded man in his net,—Psalm xviii. 4., "The snares of death overtook me," being the motto under the picture. HENRY T. RILEY.

*The Herodians* (Vol. x., p. 9.).—Very little is known of the Herodians, as they are only slightly mentioned in the Gospels, and do not appear at all in Josephus. Prideaux (*Connection*, vol. ii. p. 396., Oxford, 1838) supposes them to have been a religious sect favouring Herod, who willingly paid the Roman tribute, and complied with him in many heathen customs. The following list of ancient authors, who give any account of the Herodians, is recorded in Greswell's *Harmony of the Gospels*, vol. ii. p. 323.:

"Epiphan. *Oper.* i. 45.

Chrysostom. *Oper.* vii. 687. A. B. in Matthæum Homilia, lxx. 1.

Theophylact. *Oper.* i. 119. B. in Matt. xxii.

*Ibid.* 186. D. E. in Marc. iii.

*Ibid.* 211. B. in Marc. viii.

*Ibid.* 236. C. in Marc. xii."

F. M. MIDDLETON.

"*For he that fights and runs away*," &c. (Vol. vii., pp. 298. 346.).—You are certainly mistaken in withdrawing your assertion that these lines are in the *Musarum Delicie* of Sir John Mennis, 1656. There was a copy of this work in Sion College Library, and I have a distinct recollection of searching for these lines in 1841, and in that copy

I found them. I presume that it is to be found there still. HENRY T. RILEY.

*Irish Characters on the Stage* (Vol. vii., p. 356.).—I would refer your facetious correspondent PHILOBIBLION (who inquires, by the bye, whether Shakspeare was an Irishman) to the *Twin Rivals*, by Farquhar, where Teague, an Irish footman, is introduced, with a *patois* very much resembling that of the low Jew of the present day; and *Love and a Bottle*, by the same author, where Roebuck, an Irish gentleman, figures, but speaks respectable English. I do not at this moment recollect any others of the old plays in which the "Dear joys" (as Tom Brown and Fred Ward delight to call the Irish) are introduced. HENRY T. RILEY.

*Leslie and Dr. Middleton* (Vol. ix., pp. 324. 575.).—The Rev. John Henry Newman, who has since separated from our Church, in his *Essay on Miracles*, p. clxxxviii., prefixed to the first volume of his translation of Fleury, refers to the discovery of the relics of SS. Gervasius and Protasius, and the miracles wrought by them; a fact that completely fulfilled Leslie's "four conditions." WILLIAM FRASER, B.C.L.

*Black Rat* (Vol. x., p. 37.).—It may interest one of your correspondents, MR. WADDINGTON, to know that Bristol is said to be the last stronghold of the black rat. It is, I believe, about ten years since they have been extinct. Their last refuge was in the great sewer of that city. J. J. C.

*View of Dumfries* (Vol. ix., p. 516.).—Having examined Gough's collections of topographical prints in the Bodleian (as well as such volumes in the portion of the Gough library which relates to Scotland, as appeared likely to reward the search), I beg to inform BALIVUS that no such engraving as that respecting which he inquires can be found amongst them. W. D. MACRAY.

New College.

*Chaucer and Mr. Emerson* (Vol. vii., p. 356.).—Is an OXFORD B. C. L. correct in his quotation from Emerson's *Representative Men*? "Chaucer, it seems, drew continually, *through Lydgate* and *Caxton*, from Guido di Colonna," &c. If so, it passes my comprehension how Chaucer could draw from Caxton, who was born about twelve years after Chaucer's death, or even from Lydgate, who was probably about twenty-five years of age at that period, and unknown as a poet. I trust, for the credit of literature, that Mr. Emerson never penned such nonsense as this, and more especially when engaged in so arduous an undertaking as destroying old Geoffrey's reputation as the father of English poesy. He might just as well attempt to bombard Sebastopol with oranges or tennis-balls. HENRY T. RILEY.



*Myrtle Bee* (Vol. ix., p. 205. &c.).—In reference to the above subject, I beg to observe, that I inspected a specimen of the hawk-moth a few days since at the British Museum; and farther to assure MR. W. HAZEL that no two animals are more dissimilar than it and the myrtle bee—the one being distinctly an insect, and the other a bird; in fact, due allowance being made for disparity in size, no more similarity exists than between a butterfly and blackbird. The cause of my having so minutely inspected the so-called myrtle bee is stated in Vol. ix., p. 205., to which I beg MR. HAZEL's attention. At that time it was, and still is, out of my power to answer MR. SALMON's Query, as to its size compared with the golden-crested wren,—never having had one in my hand, or even seen one; yet, strange enough, I am informed that it is *common* within two miles of this place (Egham, Surrey); and as soon as I procure a specimen I shall reply to MR. SALMON's Query, being desirous of affording all the information in my power on the subject. C. BROWN.

I was staying at the house of a friend at Uffculme, near Cullompton, in July last year (1853): and one day as I was standing near the porch, which was overgrown with honeysuckle, my attention was attracted by the appearance of a humming-bird, as it appeared, hovering over the flowers. It visited different blossoms in succession, hovering near them, and extracting the honey without alighting, by means of a long proboscis, as undoubted humming-birds are described to do. I have seen humming-birds in North America, but not so small as this, which was no larger than the minute kinds of the torrid zone. The body of it may have been about an inch and a half long. Being anxious to secure so great a prize before it should leave the spot, I approached cautiously, and made a blow at it with the stick I held in my hand. I struck it hard and full; for I felt the blow I gave, and heard the sound. It fell upon the path; but it instantly darted away sideways a yard or more into a flower-bed. For half an hour I hunted diligently, and was assisted by others who witnessed the occurrence; but although the search was assiduously made, and renewed afterwards, we never could find the little creature. The whole circumstance only occupied a few seconds, so that there was not much time for observation. To the best of my recollection, it was dark brown in colour—that is, the upper part, which alone is what I remember seeing; the beak, or proboscis, tapering away from the head, and about two-thirds the length of the body. I thought I heard the sound of the wings, and the tone appeared to resemble that of the whirr produced by feathered animals—such, for instance, as that of sparrows in their flight. This peculiar whirr impressed me with the idea that the little creature

was a genuine bird, covered with feathers; but I may have been mistaken. Query, What could this have been? Was it a humming-bird, or the hawk-moth?  
PETER HUTCHINSON.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

Every student of Shakspeare will feel grateful to Mr. Lettsom for the addition which he has made to the numerous works already existing devoted to the illustration of the poet's writings, by the publication of *Shakspeare's Versification and its apparent Irregularities, explained by Examples from Early and Late English Writers*, by the late William Sidney Walker. The object of this work is a very simple one, but one for which the late Mr. Walker, from his profound classical knowledge, deep poetical feeling, and discriminating intellect, was peculiarly fitted to accomplish. Mr. Walker assumes that the reader is familiar with the rules of modern English verse, and then enumerates the points of difference between Shakspeare and his cotemporaries on the one hand, and their successors on the other. He considers in sixty distinct articles the essential characteristics of the old versification, and when the latter differs from that to which we are accustomed, he explains how far such differences may be attributed to the custom of the age, how far to changes in pronunciation, and how far to corruptions of the text. This brief description of the book and its object will be sufficient to awaken attention to this little volume, which is one "lacking which" no Shakspearian library can be complete.

*The History of Magic*, by Joseph Ennemoser, translated from the German by William Howitt; to which is added an Appendix of the most remarkable and best authenticated Stories of Apparitions, Dreams, Second Sight, Somnambulism, Predictions, Divinations, Witchcraft, Vampires, Fairies, Table-turning, and Spirit-rapping, selected by Mary Howitt, is the title of two volumes recently issued by Bohn in his *Scientific Library*, in which the author treats of those remarkable phenomena and uncommon effects which have certainly hitherto been looked upon as mere phantoms, or belonging to a sphere quite unconnected with nature, but which nevertheless are a portion of history, and on that, as well as on other and higher grounds, of universal interest. It says something for the better spirit in which works which treat of the marvellous and inexplicable are now received, that the present volumes should find a place in a scientific library.

By the publication of the eighth volume, which is devoted to the life of *Queen Anne*, who is obviously very far from a favourite with her biographer, Mr. Colburn has completed his cheap edition of Miss Strickland's *Lives of the Queens of England*. We might indeed speak of this edition as *the best* as well as the *cheapest*: for it has not only been carefully revised, but is accompanied by a most full and well-arranged Index, which gives great additional value to the work.

BOOKS RECEIVED.—*Gibbon's Decline and Fall of the Roman Empire*, edited by Dr. William Smith. The fourth volume of this handsome library edition of Gibbon, forming this month's issue of *Murray's British Classics*.—Messrs. Longman's *Traveller's Library*, Parts LXV. and LXVI., are devoted to Laing's *Notes of a Traveller on the Social and Political State of France, Russia, Switzerland, Italy, and other Parts of Europe during the present Century*, in which this observant and intelligent traveller has attempted to collect materials for the future historian of the new social elements in Europe which are springing up from and covering the ashes of the French Revolution.



AUG. 12. 1854.]

## NOTES AND QUERIES.

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E. S. (Philadelphia), who inquires where the passage "The tongue is  
an unruly member" is to be found, warning us that it is not found in  
Holy Writ, as most people imagine, must surely have overlooked the 3rd  
Chapter of the Epistle of St. James.

VIATOR is thanked for his kind note. We have no power to compel the  
purveyors of books and papers at the railway stations to supply "NOTES  
AND QUERIES." The demand for it on the part of those who like the paper  
will in time, we presume, lead to its supply.

LEX. There is no question that the recent decision on Copyright will  
have the effect suggested. We may perhaps shortly touch upon the point  
in question.

X. Y. Z. The lines quoted in a morning paper occur in Prior's ballad,  
"The Thief and the Cordelier." We subjoin the correct reading:

"Not fitted the halter, now travers'd the cart,  
And often took leave, but was loth to depart."

IVICA. Our Correspondent is mistaken in his conjecture that, in any  
complete version of the Bible, the Hebrew word for God is printed  
Eloahim. He may probably have seen Julius Bate's Translation of the  
Pentateuch, London, 1773. 4to., where this word is printed Aleim.

Replies to other Correspondents in our next.

ERRATA.—In Vol. ix., p. 408. col. 2., l. 2. from the bottom, for "Phil-  
adelphia" read "Pennsylvania;" pp. 468. 480., for "J. BALCH" read  
"T. BALCH" at the end of the communications; p. 522. col. 2., for  
"Wilkesbury" read "Wilkesbarré." This is the county town of Lu-  
zerne County, in the lovely vale of Wyoming. It was called after John  
Wilkes and Colonel Isaac Barré, two friends of America in the British  
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